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THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST.

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THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

TRANSLATED OUT OF THE GREEK:

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881.

PRINTED FOR THE UNIVERSITIES OF

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PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539–41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek

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Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit.' There was, however, this subsequent provision:—'These translations to be

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used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a

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lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was

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carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

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II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent

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for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics,

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and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

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At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study

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of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and

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intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have

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solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses

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or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel,

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where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it

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enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English

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of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best

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to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the

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Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(*a*) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of

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inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(*b*) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(*c*) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament.

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Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(*d*) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(*e*) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work

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so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY.
11*th November* 1880.

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THE NAMES AND ORDER

OF ALL THE

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THE GOSPEL

ACCORDING TO

S. MATTHEW.

1 1 [1]THE book of the [2]generation of Jesus Christ, the son of David, the son of Abraham.

[1] Or, *The genealogy of Jesus Christ*

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his bre-
3 thren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hez-
4 ron begat [3]Ram; and [3]Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon
5 begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and
6 Obed begat Jesse; and Jesse begat David the king.

[2] Or, *birth*: as in ver. 18.

[3] Gr. *Aram.*

And David begat Solomon of her *that had*
7 *been the wife* of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and
8 Abijah begat [4]Asa; and [4]Asa begat Jehosha-
9 phat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jo-
10 tham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manas-
seh; and Manasseh begat [5]Amon; and [5]Amon
11 begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the [6]carrying away to Babylon.

[4] Gr. *Asaph.*

[5] Gr. *Amos.*

[6] Or, *removal to Babylon*

12 And after the [6]carrying away to Babylon, Jechoniah begat [7]Shealtiel; and [7]Shealtiel be-
13 gat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat
14 Azor; and Azor begat Sadoc; and Sadoc

[7] Gr. *Salathiel.*

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begat Achim; and Achim begat Eliud; and 15
Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob 16
begat Joseph the husband of Mary, of whom
was born Jesus, who is called Christ.

So all the generations from Abraham unto 17
David are fourteen generations; and from
[1] Or, *removal to Babylon* David unto the [1]carrying away to Babylon
fourteen generations; and from the [1]carrying
away to Babylon unto the Christ fourteen
generations.

[2] Or, *generation*: as in ver. 1.
[3] Some ancient authorities read *of the Christ.*
[4] Or, *Holy Spirit*: and so throughout this book.
Now the [2]birth [3]of Jesus Christ was on this 18
wise: When his mother Mary had been betrothed to Joseph, before they came together
she was found with child of the [4]Holy Ghost.
And Joseph her husband, being a righteous man, 19
and not willing to make her a public example,
was minded to put her away privily. But 20
when he thought on these things, behold, an
angel of the Lord appeared unto him in a
dream, saying, Joseph, thou son of David, fear
not to take unto thee Mary thy wife: for that
[5] Gr. *begotten.* which is [5]conceived in her is of the Holy
Ghost. And she shall bring forth a son; 21
and thou shalt call his name JESUS; for it is
he that shall save his people from their sins.
Now all this is come to pass, that it might be 22
fulfilled which was spoken by the Lord through
the prophet, saying,

Behold, the virgin shall be with child, and 23
shall bring forth a son,

[6] Gr. *Emmanuel.* And they shall call his name [6]Immanuel;
which is, being interpreted, God with us. And 24
Joseph arose from his sleep, and did as the
angel of the Lord commanded him, and took
unto him his wife; and knew her not till she 25
had brought forth a son: and he called his
name JESUS.

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2 1 Now when Jesus was born in Bethlehem
of Judæa in the days of Herod the king,
behold, [1]wise men from the east came to
2 Jerusalem, saying, [2]Where is he that is born
King of the Jews? for we saw his star in the
3 east, and are come to worship him. And
when Herod the king heard it, he was troubled,
4 and all Jerusalem with him. And gathering
together all the chief priests and scribes of the
people, he inquired of them where the Christ
5 should be born. And they said unto him, In
Bethlehem of Judæa: for thus it is written
[3]by the prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of
Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [1]wise men, and
learned of them carefully [4]what time the star
8 appeared. And he sent them to Bethlehem,
and said, Go and search out carefully concerning the young child; and when ye have
found *him*, bring me word, that I also may
9 come and worship him. And they, having
heard the king, went their way; and lo, the
star, which they saw in the east, went before
them, till it came and stood over where the
10 young child was. And when they saw the
star, they rejoiced with exceeding great joy.
11 And they came into the house and saw the
young child with Mary his mother; and they
fell down and worshipped him; and opening
their treasures they offered unto him gifts,
12 gold and frankincense and myrrh. And being
warned *of God* in a dream that they should
not return to Herod, they departed into their
own country another way.

[1] Gr. *Magi.* Compare Esther i. 13; Dan. ii. 12.

[2] Or, *Where is the King of the Jews that is born?*

[3] Or, *through*

[4] Or, *the time of the star that appeared*

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Now when they were departed, behold, an 13
angel of the Lord appeareth to Joseph in a
dream, saying, Arise and take the young child
and his mother, and flee into Egypt, and be
thou there until I tell thee: for Herod will
seek the young child to destroy him. And 14
he arose and took the young child and his
mother by night, and departed into Egypt;
and was there until the death of Herod: that 15
it might be fulfilled which was spoken by the
Lord through the prophet, saying, Out of
Egypt did I call my son. Then Herod, when 16
[1] Gr. *Magi.* he saw that he was mocked of the [1]wise men,
was exceeding wroth, and sent forth, and slew
all the male children that were in Bethlehem,
and in all the borders thereof, from two years
old and under, according to the time which
he had carefully learned of the [1]wise men.
[2] Or, *through* Then was fulfilled that which was spoken [2]by 17
Jeremiah the prophet, saying,

A voice was heard in Ramah, 18
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because
they are not.

But when Herod was dead, behold, an angel 19
of the Lord appeareth in a dream to Joseph
in Egypt, saying, Arise and take the young 20
child and his mother, and go into the land
of Israel: for they are dead that sought the
young child's life. And he arose and took the 21
young child and his mother, and came into the
land of Israel. But when he heard that Ar- 22
chelaus was reigning over Judæa in the room
of his father Herod, he was afraid to go thither;
and being warned *of God* in a dream, he with-
drew into the parts of Galilee, and came and 23
dwelt in a city called Nazareth: that it might

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be fulfilled which was spoken [1]by the prophets, that he should be called a Nazarene.

[1] Or, *through*

3 1 And in those days cometh John the Baptist, preaching in the wilderness of Judæa,
2 saying, Repent ye; for the kingdom of heaven
3 is at hand. For this is he that was spoken of [1]by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
5 Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan;
6 and they were baptized of him in the river
7 Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee
8 from the wrath to come? Bring forth there-
9 fore fruit worthy of [2]repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children
10 unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn
11 down, and cast into the fire. I indeed baptize you [3]with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not [4]worthy to bear: he shall baptize you [3]with the Holy Ghost and *with* fire:
12 whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

[2] Or, *your repentance*

[3] Or, *in*

[4] Gr. *sufficient.*

13 Then cometh Jesus from Galilee to the

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Jordan unto John, to be baptized of him. But 14
John would have hindered him, saying, I have
need to be baptized of thee, and comest thou
to me? But Jesus answering said unto him, 15
[1] Or, me Suffer [1]*it* now: for thus it becometh us to
fulfil all righteousness. Then he suffereth him.
And Jesus, when he was baptized, went up 16
straightway from the water: and lo, the hea-
[2] Some ancient authorities omit *unto him.* vens were opened [2]unto him, and he saw the
Spirit of God descending as a dove, and coming
upon him; and lo, a voice out of the heavens, 17
[3] Or, *This is my Son; my beloved in whom I am well pleased.* See ch. xii. 18. saying, [3]This is my beloved Son, in whom I
am well pleased.

Then was Jesus led up of the Spirit into the 1 4
wilderness to be tempted of the devil. And 2
when he had fasted forty days and forty nights,
he afterward hungered. And the tempter came 3
and said unto him, If thou art the Son of God,
[4] Gr. *loaves.* command that these stones become [4]bread.
But he answered and said, It is written, Man 4
shall not live by bread alone, but by every
word that proceedeth out of the mouth of God.
Then the devil taketh him into the holy city; 5
[5] Gr. *wing.* and he set him on the [5]pinnacle of the temple,
and saith unto him, If thou art the Son of God, 6
cast thyself down: for it is written,

He shall give his angels charge concerning
thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a
stone.

Jesus said unto him, Again it is written, Thou 7
shalt not tempt the Lord thy God. Again, the 8
devil taketh him unto an exceeding high moun-
tain, and sheweth him all the kingdoms of the
world, and the glory of them; and he said unto 9
him, All these things will I give thee, if thou
wilt fall down and worship me. Then saith 10

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Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy
11 God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.
12 Now when he heard that John was delivered
13 up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and
14 Naphtali: that it might be fulfilled which was spoken [1]by Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,
[2]Toward the sea, beyond Jordan,
Galilee of the [3]Gentiles,
16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea;
19 for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers
20 of men. And they straightway left the nets,
21 and followed him. And going on from thence he saw other two brethren, [4]James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and
22 he called them. And they straightway left the boat and their father, and followed him.
23 And [5]Jesus went about in all Galilee, teaching in their synagogues, and preaching the [6]gospel of the kingdom, and healing all manner of

[1] Or, *through*

[2] Gr. *The way of the sea.*
[3] Gr. *nations*: and so elsewhere.

[4] Or, *Jacob*: and so elsewhere.

[5] Some ancient authorities read *he.*
[6] Or, *good tidings*: and so elsewhere.

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disease and all manner of sickness among the people. And the report of him went forth 24
into all Syria: and they brought unto him all that were sick, holden with divers diseases and
[1] Or, *demoniacs* torments, [1] possessed with devils, and epileptic, and palsied; and he healed them. And there 25
followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

And seeing the multitudes, he went up into 1 5
the mountain: and when he had sat down, his disciples came unto him: and he opened his 2
mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is 3
the kingdom of heaven.

[2] Some ancient authorities transpose ver. 4 and 5. [2] Blessed are they that mourn: for they shall 4
be comforted.

Blessed are the meek: for they shall inherit 5
the earth.

Blessed are they that hunger and thirst after 6
righteousness: for they shall be filled.

Blessed are the merciful: for they shall 7
obtain mercy.

Blessed are the pure in heart: for they shall 8
see God.

Blessed are the peacemakers: for they shall 9
be called sons of God.

Blessed are they that have been persecuted 10
for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* 11
shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
Rejoice, and be exceeding glad: for great is 12
your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt 13
have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but

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to be cast out and trodden under foot of men.
14 Ye are the light of the world. A city set on
15 a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the
16 house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.
17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to
18 fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be
19 accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the
20 kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.
21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall
22 kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother[1] shall be in danger of the judgement; and whosoever shall say to his brother, [2]Raca, shall be in danger of the council; and whosoever shall say, [3]Thou fool, shall be in danger
23 [4]of the [5]hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,
24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then
25 come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the

[1] Many ancient authorities insert *without cause.*
[2] An expression of contempt.
[3] Or, *Moreh*, a Hebrew expression of condemnation.
[4] Gr. *unto* or *into.*
[5] Gr. *Gehenna of fire.*

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way; lest haply the adversary deliver thee to the
[1] judge, and the judge [1]deliver thee to the officer,
and thou be cast into prison. Verily I say unto 26
thee, Thou shalt by no means come out thence,
till thou have paid the last farthing.

Ye have heard that it was said, Thou shalt 27
not commit adultery: but I say unto you, that 28
every one that looketh on a woman to lust after
her hath committed adultery with her already
in his heart. And if thy right eye causeth thee 29
to stumble, pluck it out, and cast it from thee:
for it is profitable for thee that one of thy mem-
bers should perish, and not thy whole body be
[2] cast into [2]hell. And if thy right hand causeth 30
thee to stumble, cut it off, and cast it from thee:
for it is profitable for thee that one of thy mem-
bers should perish, and not thy whole body go
into [2]hell. It was said also, Whosoever shall 31
put away his wife, let him give her a writing
of divorcement: but I say unto you, that every 32
one that putteth away his wife, saving for the
cause of fornication, maketh her an adulteress:
and whosoever shall marry her when she is put
away committeth adultery.

Again, ye have heard that it was said to 33
them of old time, Thou shalt not forswear thy-
self, but shalt perform unto the Lord thine
oaths: but I say unto you, Swear not at all; 34
neither by the heaven, for it is the throne of
God; nor by the earth, for it is the footstool of 35
[3] his feet; nor [3]by Jerusalem, for it is the city of
the great King. Neither shalt thou swear by 36
thy head, for thou canst not make one hair
[4] white or black. [4]But let your speech be, Yea, 37
yea; Nay, nay: and whatsoever is more than
these is of [5]the evil *one*.

Ye have heard that it was said, An eye for 38
an eye, and a tooth for a tooth: but I say unto 39

[1] Some ancient authorities omit *deliver thee.*

[2] Gr. *Gehenna.*

[3] Or, *toward*

[4] Some ancient authorities read *But your speech shall be.*

[5] Or, *evil*: as in ver. 39; vi. 13.

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you, Resist not [1] him that is evil: but whosoever
smiteth thee on thy right cheek, turn to him
40 the other also. And if any man would go to law
with thee, and take away thy coat, let him have
41 thy cloke also. And whosoever shall [2] compel
42 thee to go one mile, go with him twain. Give
to him that asketh thee, and from him that would
borrow of thee turn not thou away.
43 Ye have heard that it was said, Thou shalt
44 love thy neighbour, and hate thine enemy: but
I say unto you, Love your enemies, and pray
45 for them that persecute you; that ye may be
sons of your Father which is in heaven: for he
maketh his sun to rise on the evil and the good,
and sendeth rain on the just and the unjust.
46 For if ye love them that love you, what re-
ward have ye? do not even the [3] publicans the
47 same? And if ye salute your brethren only,
what do ye more *than others*? do not even the
48 Gentiles the same? Ye therefore shall be per-
fect, as your heavenly Father is perfect.
6 1 Take heed that ye do not your righteous-
ness before men, to be seen of them: else ye
have no reward with your Father which is in
heaven.
2 When therefore thou doest alms, sound not a
trumpet before thee, as the hypocrites do in the
synagogues and in the streets, that they may
have glory of men. Verily I say unto you,
3 They have received their reward. But when
thou doest alms, let not thy left hand know
4 what thy right hand doeth: that thine alms
may be in secret: and thy Father which seeth
in secret shall recompense thee.
5 And when ye pray, ye shall not be as the
hypocrites: for they love to stand and pray in
the synagogues and in the corners of the streets,
that they may be seen of men. Verily I say

[1] Or, *evil*

[2] Gr. *impress.*

[3] That is, *collectors or renters of Roman taxes*: and so elsewhere.

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unto you, They have received their reward.
But thou, when thou prayest, enter into thine 6
inner chamber, and having shut thy door, pray
to thy Father which is in secret, and thy Fa-
ther which seeth in secret shall recompense
thee. And in praying use not vain repetitions, 7
as the Gentiles do: for they think that they
shall be heard for their much speaking. Be 8
not therefore like unto them: for [1]your Father
knoweth what things ye have need of, before
ye ask him. After this manner therefore pray 9
ye: Our Father which art in heaven, Hallowed
be thy name. Thy kingdom come. Thy will 10
be done, as in heaven, so on earth. Give us 11
this day [2]our daily bread. And forgive us our 12
debts, as we also have forgiven our debtors.
And bring us not into temptation, but deliver 13
us from [3]the evil *one*.[4] For if ye forgive men 14
their trespasses, your heavenly Father will also
forgive you. But if ye forgive not men their 15
trespasses, neither will your Father forgive
your trespasses.

Moreover when ye fast, be not, as the hypo- 16
crites, of a sad countenance: for they disfigure
their faces, that they may be seen of men to
fast. Verily I say unto you, They have re-
ceived their reward. But thou, when thou 17
fastest, anoint thy head, and wash thy face;
that thou be not seen of men to fast, but of 18
thy Father which is in secret: and thy Father,
which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon 19
the earth, where moth and rust doth consume,
and where thieves [5]break through and steal:
but lay up for yourselves treasures in heaven, 20
where neither moth nor rust doth consume, and
where thieves do not [5]break through nor steal:
for where thy treasure is, there will thy heart 21

[1] Some ancient authorities read *God your Father.*

[2] Gr. *our bread for the coming day.*

[3] Or, *evil*

[4] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

[5] Gr. *dig through.*

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22 be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body
23 shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,
24 how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God
25 and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?
26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?
27 And which of you by being anxious can add one
28 cubit unto his [1]stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not,
29 neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed
30 like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much
31 more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall
32 we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.
33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto
34 you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

[1] Or, *age*

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Judge not, that ye be not judged. For with 1, 2
what judgement ye judge, ye shall be judged:
and with what measure ye mete, it shall be
measured unto you. And why beholdest thou 3
the mote that is in thy brother's eye, but con-
siderest not the beam that is in thine own eye?
Or how wilt thou say to thy brother, Let me 4
cast out the mote out of thine eye; and lo, the
beam is in thine own eye? Thou hypocrite, 5
cast out first the beam out of thine own eye;
and then shalt thou see clearly to cast out the
mote out of thy brother's eye.

Give not that which is holy unto the dogs, 6
neither cast your pearls before the swine, lest
haply they trample them under their feet, and
turn and rend you.

Ask, and it shall be given you; seek, and ye 7
shall find; knock, and it shall be opened unto
you: for every one that asketh receiveth; and 8
he that seeketh findeth; and to him that knock-
eth it shall be opened. Or what man is there 9
of you, who, if his son shall ask him for a loaf,
will give him a stone; or if he shall ask for a 10
fish, will give him a serpent? If ye then, being 11
evil, know how to give good gifts unto your
children, how much more shall your Father
which is in heaven give good things to them
that ask him? All things therefore whatsoever 12
ye would that men should do unto you, even so
do ye also unto them: for this is the law and
the prophets.

Enter ye in by the narrow gate: for wide [1]is 13
the gate, and broad is the way, that leadeth to
destruction, and many be they that enter in
thereby. [2]For narrow is the gate, and strait- 14
ened the way, that leadeth unto life, and few be
they that find it.

Beware of false prophets, which come to you 15

[1] Some ancient authorities omit *is the gate.*

[2] Many ancient authorities read *How narrow is the gate, &c.*

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in sheep's clothing, but inwardly are ravening
16 wolves. By their fruits ye shall know them. Do
men gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good
fruit; but the corrupt tree bringeth forth
18 evil fruit. A good tree cannot bring forth evil
fruit, neither can a corrupt tree bring forth good
19 fruit. Every tree that bringeth not forth
good fruit is hewn down, and cast into the
20 fire. Therefore by their fruits ye shall know
21 them. Not every one that saith unto me,
Lord, Lord, shall enter into the kingdom of
heaven; but he that doeth the will of my
22 Father which is in heaven. Many will say
to me in that day, Lord, Lord, did we not
prophesy by thy name, and by thy name cast
out [1]devils, and by thy name do many [2]mighty
23 works? And then will I profess unto them, I
never knew you: depart from me, ye that work
24 iniquity. Every one therefore which heareth
these words of mine, and doeth them, shall be
likened unto a wise man, which built his house
25 upon the rock: and the rain descended, and
the floods came, and the winds blew, and beat
upon that house; and it fell not: for it was
26 founded upon the rock. And every one that
heareth these words of mine, and doeth them
not, shall be likened unto a foolish man, which
27 built his house upon the sand: and the rain
descended, and the floods came, and the winds
blew, and smote upon that house; and it fell:
and great was the fall thereof.
28 And it came to pass, when Jesus ended these
words, the multitudes were astonished at his
29 teaching: for he taught them as *one* having
authority, and not as their scribes.
8 1 And when he was come down from the
2 mountain, great multitudes followed him. And

[1] Gr. *demons.*
[2] Gr. *powers.*

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behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his 3
hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou 4
tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when he was entered into Capernaum, 5
there came unto him a centurion, beseeching
[1] Or, *boy* him, and saying, Lord, my [1] servant lieth in the 6
house sick of the palsy, grievously tormented.
And he saith unto him, I will come and heal 7
him. And the centurion answered and said, 8
[2] Gr. *sufficient.* Lord, I am not [2] worthy that thou shouldest
[3] Gr. *with a word.* come under my roof: but only say [3] the word,
and my [1] servant shall be healed. For I also am 9
[4] Some ancient authorities insert *set*: as in Luke vii. 8. a man [4] under authority, having under myself
soldiers: and I say to this one, Go, and he
goeth; and to another, Come, and he cometh;
[5] Gr. *bond-servant.* and to my [5] servant, Do this, and he doeth it.
And when Jesus heard it, he marvelled, and 10
said to them that followed, Verily I say unto
[6] Many ancient authorities read *With no man in Israel have I found so great faith.* you, [6] I have not found so great faith, no, not in
Israel. And I say unto you, that many shall 11
[7] Gr. *recline.* come from the east and the west, and shall [7] sit
down with Abraham, and Isaac, and Jacob, in
the kingdom of heaven: but the sons of the 12
kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing
of teeth. And Jesus said unto the centurion, 13
Go thy way; as thou hast believed, *so* be it
done unto thee. And the [1] servant was healed
in that hour.

And when Jesus was come into Peter's 14
house, he saw his wife's mother lying sick of a
fever. And he touched her hand, and the 15

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fever left her; and she arose, and ministered
16 unto him. And when even was come, they
brought unto him many [1]possessed with devils: [1] Or, *demoniacs*
and he cast out the spirits with a word, and
17 healed all that were sick: that it might be
fulfilled which was spoken [2]by Isaiah the pro- [2] Or, *through*
phet, saying, Himself took our infirmities, and
bare our diseases.
18 Now when Jesus saw great multitudes about
him, he gave commandment to depart unto
19 the other side. And there came [3]a scribe, [3] Gr. *one scribe.*
and said unto him, [4]Master, I will follow thee [4] Or, *Teacher*
20 whithersoever thou goest. And Jesus saith
unto him, The foxes have holes, and the birds
of the heaven *have* [5]nests; but the Son of [5] Gr. *lodging-places.*
21 man hath not where to lay his head. And
another of the disciples said unto him, Lord,
22 suffer me first to go and bury my father. But
Jesus saith unto him, Follow me; and leave
the dead to bury their own dead.
23 And when he was entered into a boat, his dis-
24 ciples followed him. And behold, there arose
a great tempest in the sea, insomuch that the
boat was covered with the waves: but he was
25 asleep. And they came to him, and awoke
26 him, saying, Save, Lord; we perish. And he
saith unto them, Why are ye fearful, O ye of
little faith? Then he arose, and rebuked the
winds and the sea; and there was a great calm.
27 And the men marvelled, saying, What manner
of man is this, that even the winds and the sea
obey him?
28 And when he was come to the other side
into the country of the Gadarenes, there met
him two [1]possessed with devils, coming forth
out of the tombs, exceeding fierce, so that no
29 man could pass by that way. And behold,
they cried out, saying, What have we to do

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with thee, thou Son of God? art thou come hither to torment us before the time? Now 30
there was afar off from them a herd of many
[1] Gr. *demons.* swine feeding. And the [1]devils besought 31
him, saying, If thou cast us out, send us
away into the herd of swine. And he said 32
unto them, Go. And they came out, and
went into the swine: and behold, the whole
herd rushed down the steep into the sea, and
perished in the waters. And they that fed 33
them fled, and went away into the city, and
told everything, and what was befallen to them
[2] Or, *demoniacs* that were [2]possessed with devils. And behold, 34
all the city came out to meet Jesus: and when
they saw him, they besought *him* that he would
depart from their borders.

And he entered into a boat, and crossed over, 1 9
and came into his own city. And behold, they 2
brought to him a man sick of the palsy, lying
on a bed: and Jesus seeing their faith said
[3] Gr. *Child.* unto the sick of the palsy, [3]Son, be of good
cheer; thy sins are forgiven. And behold, 3
certain of the scribes said within themselves,
[4] Many ancient authorities read *seeing.* This man blasphemeth. And Jesus [4]knowing 4
their thoughts said, Wherefore think ye evil
in your hearts? For whether is easier, to say, 5
Thy sins are forgiven; or to say, Arise, and
walk? But that ye may know that the Son of 6
[5] Or, *authority* man hath [5]power on earth to forgive sins (then
saith he to the sick of the palsy), Arise, and take
up thy bed, and go unto thy house. And he 7
arose, and departed to his house. But when the 8
multitudes saw it, they were afraid, and glorified
God, which had given such [5]power unto men.

And as Jesus passed by from thence, he saw 9
a man, called Matthew, sitting at the place of
toll: and he saith unto him, Follow me. And
he arose, and followed him.

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10 And it came to pass, as he [1]sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.
11 And when the Pharisees saw it, they said unto his disciples, Why eateth your [2]Master with the
12 publicans and sinners? But when he heard it, he said, They that are [3]whole have no need
13 of a physician, but they that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.
14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast
15 [4]oft, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them,
16 and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.
17 Neither do *men* put new wine into old [5]wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.
18 While he spake these things unto them, behold, there came [6]a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and
19 she shall live. And Jesus arose, and fol-
20 lowed him, and *so did* his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched
21 the border of his garment: for she said within herself, If I do but touch his garment, I shall
22 be [7]made whole. But Jesus turning and seeing

[1] Gr. *reclined*: and so always.
[2] Or, *Teacher*
[3] Gr. *strong*.
[4] Some ancient authorities omit *oft*.
[5] That is, *skins used as bottles*.
[6] Gr. *one ruler*.
[7] Or, *saved*

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her said, Daughter, be of good cheer; thy
[1] Or, *saved thee* faith hath [1]made thee whole. And the woman
[2] Or, *saved* was [2]made whole from that hour. And when 23
Jesus came into the ruler's house, and saw the
flute-players, and the crowd making a tumult,
he said, Give place: for the damsel is not 24
dead, but sleepeth. And they laughed him to
scorn. But when the crowd was put forth, he 25
entered in, and took her by the hand; and the
[3] Gr. *this fame.* damsel arose. And [3]the fame hereof went 26
forth into all that land.

And as Jesus passed by from thence, two 27
blind men followed him, crying out, and saying,
Have mercy on us, thou son of David. And 28
when he was come into the house, the blind
men came to him: and Jesus saith unto them,
Believe ye that I am able to do this? They
say unto him, Yea, Lord. Then touched he 29
their eyes, saying, According to your faith be
it done unto you. And their eyes were opened. 30
[4] Or, *sternly* And Jesus [4]strictly charged them, saying, See
that no man know it. But they went forth, 31
and spread abroad his fame in all that land.

And as they went forth, behold, there was 32
brought to him a dumb man possessed with
[5] Gr. *demon.* a [5]devil. And when the [5]devil was cast out, 33
the dumb man spake: and the multitudes mar-
velled, saying, It was never so seen in Israel.
[6] Or, *In* But the Pharisees said, [6]By the prince of the 34
[7] Gr. *demons.* [7]devils casteth he out [7]devils.

And Jesus went about all the cities and 35
the villages, teaching in their synagogues, and
preaching the gospel of the kingdom, and heal-
ing all manner of disease and all manner of
sickness. But when he saw the multitudes, 36
he was moved with compassion for them, be-
cause they were distressed and scattered, as
sheep not having a shepherd. Then saith he 37

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unto his disciples, The harvest truly is plen-
38 teous, but the labourers are few. Pray ye
therefore the Lord of the harvest, that he send
10 1 forth labourers into his harvest. And he called
unto him his twelve disciples, and gave them
authority over unclean spirits, to cast them out,
and to heal all manner of disease and all man-
ner of sickness.

2 Now the names of the twelve apostles are
these: The first, Simon, who is called Peter,
and Andrew his brother; James the *son* of
3 Zebedee, and John his brother; Philip, and
Bartholomew; Thomas, and Matthew the pub-
lican; James the *son* of Alphæus, and Thad-
4 dæus; Simon the [1]Cananæan, and Judas Is-
5 cariot, who also [2]betrayed him. These twelve
Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter
6 not into any city of the Samaritans: but go
rather to the lost sheep of the house of Israel.
7 And as ye go, preach, saying, The kingdom of
8 heaven is at hand. Heal the sick, raise the
dead, cleanse the lepers, cast out [3]devils:
9 freely ye received, freely give. Get you no
gold, nor silver, nor brass in your [4]purses;
10 no wallet for *your* journey, neither two coats,
nor shoes, nor staff: for the labourer is worthy
11 of his food. And into whatsoever city or vil-
lage ye shall enter, search out who in it is
worthy; and there abide till ye go forth.
12 And as ye enter into the house, salute it.
13 And if the house be worthy, let your peace
come upon it: but if it be not worthy, let your
14 peace return to you. And whosoever shall not
receive you, nor hear your words, as ye go forth
out of that house or that city, shake off the
15 dust of your feet. Verily I say unto you, It
shall be more tolerable for the land of Sodom

[1] Or, *Zealot.* See Luke vi. 15; Acts i. 13.
[2] Or, *delivered him up*: and so always.
[3] Gr. *demons.*
[4] Gr. *girdles.*

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and Gomorrah in the day of judgement, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and [1]harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and [2]cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

A disciple is not above his [3]master, nor a [4]servant above his lord. It is enough for the disciple that he be as his [3]master, and the [4]servant as his lord. If they have called the master of the house [5]Beelzebub, how much more *shall they call* them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and

[1] Or, *simple*

[2] Or, *put them to death*

[3] Or, *teacher*

[4] Gr. *bond-servant.*

[5] Gr. *Beelzebul*: and so elsewhere.

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29 body in [1]hell. Are not two sparrows sold for a farthing? and not one of them shall fall on
30 the ground without your Father: but the very
31 hairs of your head are all numbered. Fear not therefore; ye are of more value than many
32 sparrows. Every one therefore who shall confess [2]me before men, [3]him will I also confess
33 before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to [4]send peace on the earth: I came not to [4]send peace, but a sword.
35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in
36 law: and a man's foes *shall be* they of his own
37 household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not
38 worthy of me. And he that doth not take his cross and follow after me, is not worthy of me.
39 He that [5]findeth his [6]life shall lose it; and he that [7]loseth his [6]life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous
42 man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11 1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

[1] Gr. *Gehenna.*
[2] Gr. *in me.*
[3] Gr. *in him.*
[4] Gr. *cast.*
[5] Or, *found*
[6] Or, *soul*
[7] Or, *lost*

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Now when John heard in the prison the 2
works of the Christ, he sent by his disciples,
and said unto him, Art thou he that cometh, or 3
look we for another? And Jesus answered and 4
said unto them, Go your way and tell John
the things which ye do hear and see: the blind 5
receive their sight, and the lame walk, the lepers
are cleansed, and the deaf hear, and the dead
[1] Or, *the gospel* are raised up, and the poor have [1]good tidings
preached to them. And blessed is he, whoso- 6
ever shall find none occasion of stumbling in me.
And as these went their way, Jesus began to 7
say unto the multitudes concerning John, What
went ye out into the wilderness to behold? a
reed shaken with the wind? But what went ye 8
out for to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are
[2] Many ancient authorities read *But what went ye out to see? a prophet?* in kings' houses. [2]But wherefore went ye 9
out? to see a prophet? Yea, I say unto you,
and much more than a prophet. This is he, 10
of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

Verily I say unto you, Among them that are 11
born of women there hath not arisen a greater
[3] Gr. *lesser.* than John the Baptist: yet he that is [3]but little
in the kingdom of heaven is greater than he.
And from the days of John the Baptist until 12
now the kingdom of heaven suffereth violence,
and men of violence take it by force. For all 13
the prophets and the law prophesied until John.
[4] Or, him And if ye are willing to receive [4]*it*, this is 14
Elijah, which is to come. He that hath ears 15
[5] Some ancient authorities omit *to hear.* [5]to hear, let him hear. But whereunto shall 16
I liken this generation? It is like unto children sitting in the marketplaces, which call
unto their fellows, and say, We piped unto 17

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you, and ye did not dance; we wailed, and ye
18 did not [1]mourn. For John came neither eating
nor drinking, and they say, He hath a [2]devil.
19 The Son of man came eating and drinking, and
they say, Behold, a gluttonous man, and a
winebibber, a friend of publicans and sinners!
And wisdom [3]is justified by her [4]works.
20 Then began he to upbraid the cities wherein
most of his [5]mighty works were done, because
21 they repented not. Woe unto thee, Chorazin!
woe unto thee, Bethsaida! for if the [5]mighty
works had been done in Tyre and Sidon which
were done in you, they would have repented
22 long ago in sackcloth and ashes. Howbeit I
say unto you, it shall be more tolerable for
Tyre and Sidon in the day of judgement, than
23 for you. And thou, Capernaum, shalt thou be
exalted unto heaven? thou shalt [6]go down unto
Hades: for if the [5]mighty works had been
done in Sodom which were done in thee, it
24 would have remained until this day. Howbeit
I say unto you, that it shall be more tolerable
for the land of Sodom in the day of judgement,
than for thee.
25 At that season Jesus answered and said, I
[7]thank thee, O Father, Lord of heaven and
earth, that thou didst hide these things from
the wise and understanding, and didst reveal
26 them unto babes: yea, Father, [8]for so it was
27 well-pleasing in thy sight. All things have
been delivered unto me of my Father: and no
one knoweth the Son, save the Father; neither
doth any know the Father, save the Son, and
he to whomsoever the Son willeth to reveal
28 *him*. Come unto me, all ye that labour and are
29 heavy laden, and I will give you rest. Take
my yoke upon you, and learn of me; for I am
meek and lowly in heart: and ye shall find rest

[1] Gr. *beat the breast.*
[2] Gr. *demon.*
[3] Or, *was*
[4] Many ancient authorities read *children*: as in Luke vii. 35.
[5] Gr. *powers.*
[6] Many ancient authorities read *be brought down.*
[7] Or, *praise*
[8] Or, *that*

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unto your souls. For my yoke is easy, and my 30
burden is light.

At that season Jesus went on the sabbath 1 12
day through the cornfields; and his disciples
were an hungred, and began to pluck ears of
corn, and to eat. But the Pharisees, when 2
they saw it, said unto him, Behold, thy disciples
do that which it is not lawful to do upon the
sabbath. But he said unto them, Have ye 3
not read what David did, when he was an hun-
gred, and they that were with him; how he 4
[1] Some ancient authorities read *they did eat.* entered into the house of God, and [1]did eat the
shewbread, which it was not lawful for him to
eat, neither for them that were with him, but
only for the priests? Or have ye not read in 5
the law, how that on the sabbath day the
priests in the temple profane the sabbath, and
[2] Gr. *a greater thing.* are guiltless? But I say unto you, that [2]one 6
greater than the temple is here. But if ye had 7
known what this meaneth, I desire mercy, and
not sacrifice, ye would not have condemned the
guiltless. For the Son of man is lord of the 8
sabbath.

And he departed thence, and went into 9
their synagogue: and behold, a man having a 10
withered hand. And they asked him, saying, Is
it lawful to heal on the sabbath day? that they
might accuse him. And he said unto them, 11
What man shall there be of you, that shall have
one sheep, and if this fall into a pit on the sab-
bath day, will he not lay hold on it, and lift it
out? How much then is a man of more value 12
than a sheep! Wherefore it is lawful to do good
on the sabbath day. Then saith he to the man, 13
Stretch forth thy hand. And he stretched it
forth; and it was restored whole, as the other.
But the Pharisees went out, and took counsel 14
against him, how they might destroy him. And 15

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Jesus perceiving *it* withdrew from thence: and
many followed him; and he healed them all,
16 and charged them that they should not make
17 him known: that it might be fulfilled which was
spoken [1]by Isaiah the prophet, saying,

[1] Or, *through*

18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well
pleased:
I will put my Spirit upon him,
And he shall declare judgement to the
Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in
the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.

22 Then was brought unto him [2]one possessed
with a devil, blind and dumb: and he healed
him, insomuch that the dumb man spake and
23 saw. And all the multitudes were amazed, and
24 said, Is this the son of David? But when the
Pharisees heard it, they said, This man doth
not cast out [3]devils, but [4]by Beelzebub the
25 prince of the [3]devils. And knowing their
thoughts he said unto them, Every kingdom
divided against itself is brought to desolation;
and every city or house divided against itself
26 shall not stand: and if Satan casteth out Satan,
he is divided against himself; how then shall
27 his kingdom stand? And if I [4]by Beelzebub
cast out [3]devils, [4]by whom do your sons cast
them out? therefore shall they be your judges.
28 But if I [4]by the Spirit of God cast out [3]devils,
then is the kingdom of God come upon you.
29 Or how can one enter into the house of the
strong *man*, and spoil his goods, except he first

[2] Or, *a demoniac*

[3] Gr. *demons.*

[4] Or, *in*

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bind the strong *man*? and then he will spoil his house. He that is not with me is against 30
me; and he that gathereth not with me scat-
tereth. Therefore I say unto you, Every sin 31
[1] Some ancient authorities read *unto you men.* and blasphemy shall be forgiven [1]unto men;
but the blasphemy against the Spirit shall not
be forgiven. And whosoever shall speak a 32
word against the Son of man, it shall be for-
given him; but whosoever shall speak against
the Holy Spirit, it shall not be forgiven him,
[2] Or, *age* neither in this [2]world, nor in that which is to
come. Either make the tree good, and its 33
fruit good; or make the tree corrupt, and its
fruit corrupt: for the tree is known by its fruit.
Ye offspring of vipers, how can ye, being evil, 34
speak good things? for out of the abundance
of the heart the mouth speaketh. The good 35
man out of his good treasure bringeth forth
good things: and the evil man out of his evil
treasure bringeth forth evil things. And I say 36
unto you, that every idle word that men shall
speak, they shall give account thereof in the
day of judgement. For by thy words thou 37
shalt be justified, and by thy words thou shalt
be condemned.

Then certain of the scribes and Pharisees 38
[3] Or, *Teacher* answered him, saying, [3]Master, we would see a
sign from thee. But he answered and said 39
unto them, An evil and adulterous generation
seeketh after a sign; and there shall no sign
be given to it but the sign of Jonah the pro-
phet: for as Jonah was three days and three 40
[4] Gr. *sea-monster.* nights in the belly of the [4]whale; so shall the
Son of man be three days and three nights in
the heart of the earth. The men of Nineveh 41
shall stand up in the judgement with this gene-
ration, and shall condemn it: for they repented
[5] Gr. *more than.* at the preaching of Jonah; and behold, [5]a

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42 greater than Jonah is here. The queen of the
south shall rise up in the judgement with this
generation, and shall condemn it: for she came
from the ends of the earth to hear the wisdom
of Solomon; and behold, [1]a greater than Solo- [1] Gr. *more than.*
43 mon is here. But the unclean spirit, when [2]he [2] Or, *it*
is gone out of the man, passeth through water-
less places, seeking rest, and findeth it not.
44 Then [2]he saith, I will return into my house
whence I came out; and when [2]he is come, [2]he
45 findeth it empty, swept, and garnished. Then
goeth [2]he, and taketh with [3]himself seven [3] Or, *itself*
other spirits more evil than [3]himself, and they
enter in and dwell there: and the last state of
that man becometh worse than the first. Even
so shall it be also unto this evil generation.
46 While he was yet speaking to the multitudes,
behold, his mother and his brethren stood
47 without, seeking to speak to him. [4]And one [4] Some ancient authorities omit ver. 47.
said unto him, Behold, thy mother and thy
brethren stand without, seeking to speak to
48 thee. But he answered and said unto him
that told him, Who is my mother? and who
49 are my brethren? And he stretched forth his
hand towards his disciples, and said, Behold, my
50 mother and my brethren! For whosoever shall
do the will of my Father which is in heaven,
he is my brother, and sister, and mother.

13 1 On that day went Jesus out of the house, and
2 sat by the sea side. And there were gathered
unto him great multitudes, so that he entered
into a boat, and sat; and all the multitude
3 stood on the beach. And he spake to them
many things in parables, saying, Behold, the
4 sower went forth to sow; and as he sowed,
some *seeds* fell by the way side, and the birds
5 came and devoured them: and others fell
upon the rocky places, where they had not

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much earth: and straightway they sprang up,
because they had no deepness of earth: and 6
when the sun was risen, they were scorched;
and because they had no root, they withered
away. And others fell upon the thorns; and 7
the thorns grew up, and choked them: and 8
others fell upon the good ground, and yielded
fruit, some a hundredfold, some sixty, some
thirty. He that hath ears[1], let him hear. 9

[1] Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

And the disciples came, and said unto him, 10
Why speakest thou unto them in parables?
And he answered and said unto them, Unto you 11
it is given to know the mysteries of the king-
dom of heaven, but to them it is not given.
For whosoever hath, to him shall be given, and 12
he shall have abundance: but whosoever hath
not, from him shall be taken away even that
which he hath. Therefore speak I to them in 13
parables; because seeing they see not, and hear-
ing they hear not, neither do they understand.
And unto them is fulfilled the prophecy of 14
Isaiah, which saith,

By hearing ye shall hear, and shall in no
wise understand;
And seeing ye shall see, and shall in no
wise perceive:
For this people's heart is waxed gross, 15
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their
eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

But blessed are your eyes, for they see; and 16
your ears, for they hear. For verily I say unto 17
you, that many prophets and righteous men de-

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sired to see the things which ye see, and saw them not; and to hear the things which ye
18 hear, and heard them not. Hear then ye the
19 parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.
20 And he that was sown upon the rocky places, this is he that heareth the word, and straight-
21 way with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of
22 the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the [1]world, and the deceitfulness of riches, choke the
23 word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

[1] Or, *age*

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man
25 that sowed good seed in his field: but while men slept, his enemy came and sowed [2]tares
26 also among the wheat, and went away. But when the blade sprang up, and brought forth
27 fruit, then appeared the tares also. And the [3]servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy
28 field? whence then hath it tares? And he said unto them, [4]An enemy hath done this. And the [3]servants say unto him, Wilt thou then
29 that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares,
30 ye root up the wheat with them. Let both grow together until the harvest: and in the

[2] Or, *darnel*

[3] Gr. *bond-servants.*

[4] Gr. *A man that is an enemy.*

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time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable set he before them, saying, 31
The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; 32
but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them; The 33
kingdom of heaven is like unto leaven, which a woman took, and hid in three [1]measures of meal, till it was all leavened.

[1] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

All these things spake Jesus in parables unto 34
the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled 35
which was spoken [2]by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation [3]of the world.

[2] Or, *through*

[3] Many ancient authorities omit *of the world.*

Then he left the multitudes, and went into the 36
house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He 37
that soweth the good seed is the Son of man; and the field is the world; and the good seed, 38
these are the sons of the kingdom; and the tares are the sons of the evil *one*; and the 39
enemy that sowed them is the devil: and the harvest is [4]the end of the world; and the reapers are angels. As therefore the tares 40
are gathered up and burned with fire; so shall it be in [4]the end of the world. The Son of 41
man shall send forth his angels, and they shall gather out of his kingdom all things that

[4] Or, *the consummation of the age*

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42 cause stumbling, and them that do iniquity, and
shall cast them into the furnace of fire: there
shall be the weeping and gnashing of teeth.
43 Then shall the righteous shine forth as the sun
in the kingdom of their Father. He that hath
ears, let him hear.
44 The kingdom of heaven is like unto a trea-
sure hidden in the field; which a man found,
and hid; and [1]in his joy he goeth and selleth
all that he hath, and buyeth that field.
45 Again, the kingdom of heaven is like unto
a man that is a merchant seeking goodly
46 pearls: and having found one pearl of great
price, he went and sold all that he had, and
bought it.
47 Again, the kingdom of heaven is like unto
a [2]net, that was cast into the sea, and gathered
48 of every kind: which, when it was filled, they
drew up on the beach; and they sat down, and
gathered the good into vessels, but the bad they
49 cast away. So shall it be in [3]the end of the
world: the angels shall come forth, and sever
50 the wicked from among the righteous, and shall
cast them into the furnace of fire: there shall
be the weeping and gnashing of teeth.
51 Have ye understood all these things? They
52 say unto him, Yea. And he said unto them,
Therefore every scribe who hath been made a
disciple to the kingdom of heaven is like unto
a man that is a householder, which bringeth
forth out of his treasure things new and old.
53 And it came to pass, when Jesus had finished
54 these parables, he departed thence. And com-
ing into his own country he taught them in
their synagogue, insomuch that they were as-
tonished, and said, Whence hath this man this
55 wisdom, and these [4]mighty works? Is not this
the carpenter's son? is not his mother called

[1] Or, *for joy thereof*

[2] Gr. *drag-net.*

[3] Or, *the consummation of the age*

[4] Gr. *powers.*

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Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were [1]offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many [2]mighty works there because of their unbelief.

[1] Gr. *caused to stumble.*

[2] Gr. *powers.*

At that season Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; and he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him [3]on foot from the cities. And he

[3] Or, *by land*

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came forth, and saw a great multitude, and he had compassion on them, and healed their sick.
15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy
16 themselves food. But Jesus said unto them, They have no need to go away; give ye them
17 to eat. And they say unto him, We have here
18 but five loaves, and two fishes. And he said,
19 Bring them hither to me. And he commanded the multitudes to [1] sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the dis-
20 ciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve bas-
21 kets full. And they that did eat were about five thousand men, beside women and children.
22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes
23 away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there
24 alone. But the boat [2] was now in the midst of the sea, distressed by the waves; for the
25 wind was contrary. And in the fourth watch of the night he came unto them, walking upon
26 the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear.
27 But straightway Jesus spake unto them, saying,
28 Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.
29 And he said, Come. And Peter went down

[1] Gr. *recline.*

[2] Some ancient authorities read *was many furlongs distant from the land.*

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from the boat, and walked upon the waters,
[1] Some ancient authorities read *and came.*
[1] to come to Jesus. But when he saw the wind[2], 30
he was afraid; and beginning to sink, he cried
out, saying, Lord, save me. And immediately 31
[2] Many ancient authorities add *strong.*
Jesus stretched forth his hand, and took hold
of him, and saith unto him, O thou of little
faith, wherefore didst thou doubt? And when 32
they were gone up into the boat, the wind
ceased. And they that were in the boat wor- 33
shipped him, saying, Of a truth thou art the
Son of God.

And when they had crossed over, they came 34
to the land, unto Gennesaret. And when the 35
men of that place knew him, they sent into
all that region round about, and brought unto
him all that were sick; and they besought him 36
that they might only touch the border of his
garment: and as many as touched were made
whole.

Then there come to Jesus from Jerusalem 1 **15**
Pharisees and scribes, saying, Why do thy 2
disciples transgress the tradition of the elders?
for they wash not their hands when they eat
bread. And he answered and said unto them, 3
Why do ye also transgress the commandment
of God because of your tradition? For God 4
said, Honour thy father and thy mother: and,
He that speaketh evil of father or mother, let
[3] Or, *surely die*
him [3]die the death. But ye say, Whosoever 5
shall say to his father or his mother, That
wherewith thou mightest have been profited by
me is given *to God*; he shall not honour his 6
[4] Some ancient authorities add *or his mother.*
father[4]. And ye have made void the [5]word of
God because of your tradition. Ye hypocrites, 7
[5] Some ancient authorities read *law.*
well did Isaiah prophesy of you, saying,

This people honoureth me with their lips; 8
But their heart is far from me.
But in vain do they worship me, 9

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Teaching *as their* doctrines the precepts
of men.
10 And he called to him the multitude, and said
11 unto them, Hear, and understand: Not that
which entereth into the mouth defileth the
man; but that which proceedeth out of the
12 mouth, this defileth the man. Then came the
disciples, and said unto him, Knowest thou
that the Pharisees were [1] offended, when they [1] Gr. *caused to stumble.*
13 heard this saying? But he answered and
said, Every [2] plant which my heavenly Fa- [2] Gr. *planting.*
14 ther planted not, shall be rooted up. Let
them alone: they are blind guides. And if the
blind guide the blind, both shall fall into a
15 pit. And Peter answered and said unto him,
16 Declare unto us the parable. And he said,
Are ye also even yet without understanding?
17 Perceive ye not, that whatsoever goeth into
the mouth passeth into the belly, and is
18 cast out into the draught? But the things
which proceed out of the mouth come forth out
19 of the heart; and they defile the man. For
out of the heart come forth evil thoughts, mur-
ders, adulteries, fornications, thefts, false wit-
20 ness, railings: these are the things which
defile the man: but to eat with unwashen
hands defileth not the man.
21 And Jesus went out thence, and withdrew
22 into the parts of Tyre and Sidon. And be-
hold, a Canaanitish woman came out from
those borders, and cried, saying, Have mercy
on me, O Lord, thou son of David; my daugh-
23 ter is grievously vexed with a [3] devil. But he [3] Gr. *demon.*
answered her not a word. And his disciples
came and besought him, saying, Send her
24 away; for she crieth after us. But he an-
swered and said, I was not sent but unto the
25 lost sheep of the house of Israel. But she

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came and worshipped him, saying, Lord, help me. And he answered and said, It is not 26
meet to take the children's [1] bread and cast it
to the dogs. But she said, Yea, Lord: for even 27
the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said 28
unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

[1] Or, *loaf*.

And Jesus departed thence, and came nigh 29
unto the sea of Galilee; and he went up into the mountain, and sat there. And there came 30
unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multi- 31
tude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

And Jesus called unto him his disciples, 32
and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. And the disciples say unto him, Whence 33
should we have so many loaves in a desert place, as to fill so great a multitude? And 34
Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to 35
sit down on the ground; and he took the 36
seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they 37
did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat 38

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were four thousand men, beside women and
39 children. And he sent away the multitudes,
and entered into the boat, and came into the
borders of Magadan.

16 1 And the Pharisees and Sadducees came, and
tempting him asked him to shew them a sign
2 from heaven. But he answered and said unto
them, [1]When it is evening, ye say, *It will be* fair
3 weather: for the heaven is red. And in the
morning, *It will be* foul weather to-day: for
the heaven is red and lowring. Ye know how
to discern the face of the heaven; but ye can-
4 not *discern* the signs of the times. An evil and
adulterous generation seeketh after a sign;
and there shall no sign be given unto it, but
the sign of Jonah. And he left them, and
departed.

5 And the disciples came to the other side and
6 forgot to take [2]bread. And Jesus said unto
them, Take heed and beware of the leaven of
7 the Pharisees and Sadducees. And they rea-
soned among themselves, saying, [3]We took no
8 [2]bread. And Jesus perceiving it said, O ye of
little faith, why reason ye among yourselves,
9 because ye have no [2]bread? Do ye not yet
perceive, neither remember the five loaves of
the five thousand, and how many [4]baskets ye
10 took up? Neither the seven loaves of the four
thousand, and how many [4]baskets ye took up?
11 How is it that ye do not perceive that I spake
not to you concerning [2]bread? But beware of
the leaven of the Pharisees and Sadducees.
12 Then understood they how that he bade them
not beware of the leaven of [2]bread, but of the
teaching of the Pharisees and Sadducees.

13 Now when Jesus came into the parts of
Cæsarea Philippi, he asked his disciples, saying,
Who do men say [5]that the Son of man is?

[1] The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

[2] Gr. *loaves.*

[3] Or, It is *because we took no bread.*

[4] *Basket* in ver. 9 and 10 represents different Greek words.

[5] Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix 18.

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And they said, Some *say* John the Baptist; 14
some, Elijah: and others, Jeremiah, or one of
the prophets. He saith unto them, But who 15
say ye that I am? And Simon Peter an- 16
swered and said, Thou art the Christ, the
Son of the living God. And Jesus answered 17
and said unto him, Blessed art thou, Simon
Bar-Jonah: for flesh and blood hath not re-
vealed it unto thee, but my Father which is
in heaven. And I also say unto thee, that thou 18
[1] Gr. *Petros.* art [1]Peter, and upon this [2]rock I will build my
[2] Gr. *petra.* church; and the gates of Hades shall not pre-
vail against it. I will give unto thee the keys 19
of the kingdom of heaven: and whatsoever
thou shalt bind on earth shall be bound in hea-
ven: and whatsoever thou shalt loose on earth
shall be loosed in heaven. Then charged he 20
the disciples that they should tell no man that
he was the Christ.

[3] Some ancient authorities read *Jesus Christ.* From that time began [3]Jesus to shew unto 21
his disciples, how that he must go unto Jeru-
salem, and suffer many things of the elders and
chief priests and scribes, and be killed, and
the third day be raised up. And Peter took 22
[4] Or, God *have mercy on thee* him, and began to rebuke him, saying, [4]Be it
far from thee, Lord: this shall never be unto
thee. But he turned, and said unto Peter, Get 23
thee behind me, Satan: thou art a stumbling-
block unto me: for thou mindest not the
things of God, but the things of men. Then 24
said Jesus unto his disciples, If any man would
come after me, let him deny himself, and take
up his cross, and follow me. For whosoever 25
[5] Or, *soul* would save his [5]life shall lose it: and whoso-
ever shall lose his [5]life for my sake shall find
it. For what shall a man be profited, if he 26
shall gain the whole world, and forfeit his [5]life?
or what shall a man give in exchange for his

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27 [1]life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his
28 [2]deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

17 1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:
2 and he was transfigured before them: and his face did shine as the sun, and his garments
3 became white as the light. And behold, there appeared unto them Moses and Elijah talking
4 with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three [3]tabernacles; one for thee, and one for Moses, and one for
5 Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear
6 ye him. And when the disciples heard it, they
7 fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise,
8 and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.
9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be
10 risen from the dead. And his disciples asked him, saying, Why then say the scribes that
11 Elijah must first come? And he answered and said, Elijah indeed cometh, and shall re-
12 store all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of

[1] Or, *soul*
[2] Gr. *doing.*
[3] Or, *booths*

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them. Then understood the disciples that he 13
spake unto them of John the Baptist.

And when they were come to the multitude, 14
there came to him a man, kneeling to him,
and saying, Lord, have mercy on my son: 15
for he is epileptic, and suffereth grievously: for
oft-times he falleth into the fire, and oft-times
into the water. And I brought him to thy dis- 16
ciples, and they could not cure him. And Jesus 17
answered and said, O faithless and perverse
generation, how long shall I be with you? how
long shall I bear with you? bring him hither to
me. And Jesus rebuked him; and the [1]devil 18
went out from him: and the boy was cured from
that hour. Then came the disciples to Jesus 19
apart, and said, Why could not we cast it out?
And he saith unto them, Because of your little 20
faith: for verily I say unto you, If ye have faith
as a grain of mustard seed, ye shall say unto
this mountain, Remove hence to yonder place;
and it shall remove; and nothing shall be im-
possible unto you.[2]

[1] Gr. *demon.*

And while they [3]abode in Galilee, Jesus said 22
unto them, The Son of man shall be delivered
up into the hands of men; and they shall kill 23
him, and the third day he shall be raised up.
And they were exceeding sorry.

[2] Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.

[3] Some ancient authorities read *were gathering themselves together.*

And when they were come to Capernaum, 24
they that received the [4]half-shekel came to
Peter, and said, Doth not your [5]master pay the
[4]half-shekel? He saith, Yea. And when he 25
came into the house, Jesus spake first to him,
saying, What thinkest thou, Simon? the kings
of the earth, from whom do they receive toll or
tribute? from their sons, or from strangers?
And when he said, From strangers, Jesus 26
said unto him, Therefore the sons are free.
But, lest we cause them to stumble, go thou 27

[4] Gr. *didrachma.*

[5] Or, *teacher*

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to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [1]shekel: that take, and give unto them for me and thee.

[1] Gr. *stater.*

18 1 In that hour came the disciples unto Jesus, saying, Who then is [2]greatest in the kingdom 2 of heaven? And he called to him a little child, 3 and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise 4 enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the [2]greatest in the king- 5 dom of heaven. And whoso shall receive one 6 such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that [3]a great millstone should be hanged about his neck, and *that* he should be sunk in the 7 depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that 8 man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast 9 into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast 10 into the [4]hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.[5] 12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he

[2] Gr. *greater.*

[3] Gr. *a millstone turned by an ass.*

[4] Gr. *Gehenna of fire.*

[5] Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10.

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not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto 13 you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not [1]the will of [2]your Father 14 which is in heaven, that one of these little ones should perish.

And if thy brother sin [3]against thee, go, shew 15 him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear *thee* not, take with thee one or 16 two more, that at the mouth of two witnesses or three every word may be established. And 17 if he refuse to hear them, tell it unto the [4]church: and if he refuse to hear the [4]church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What 18 things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall 19 agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or 20 three are gathered together in my name, there am I in the midst of them.

Then came Peter, and said to him, Lord, 21 how oft shall my brother sin against me, and I forgive him? until seven times? Jesus 22 saith unto him, I say not unto thee, Until seven times; but, Until [5]seventy times seven. Therefore is the kingdom of heaven likened 23 unto a certain king, which would make a reckoning with his [6]servants. And when he had 24 begun to reckon, one was brought unto him, which owed him ten thousand [7]talents. But 25 forasmuch as he had not *wherewith* to pay, his

[1] Gr. *a thing willed before your Father.*
[2] Some ancient authorities read *my.*
[3] Some ancient authorities omit *against thee.*
[4] Or, *congregation*
[5] Or, *seventy times and seven*
[6] Gr. *bond-servants.*
[7] This talent was probably worth about £240.

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lord commanded him to be sold, and his wife, and children, and all that he had, and pay-
26 ment to be made. The [1]servant therefore fell down and worshipped him, saying, Lord, have
27 patience with me, and I will pay thee all. And the lord of that [1]servant, being moved with compassion, released him, and forgave him the
28 [2]debt. But that [1]servant went out, and found one of his fellow-servants, which owed him a hundred [3]pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou
29 owest. So his fellow-servant fell down and besought him, saying, Have patience with me,
30 and I will pay thee. And he would not: but went and cast him into prison, till he should
31 pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all
32 that was done. Then his lord called him unto him, and saith to him, Thou wicked [1]servant, I forgave thee all that debt, because thou be-
33 soughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I
34 had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he
35 should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

19 1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jor-
2 dan; and great multitudes followed him; and he healed them there.

3 And there came unto him [4]Pharisees, tempting him, and saying, Is it lawful *for a man* to
4 put away his wife for every cause? And he answered and said, Have ye not read, that he which [5]made *them* from the beginning made

[1] Gr. *bond-servant.*

[2] Gr. *loan.*

[3] The word in the Greek denotes a coin worth about eight pence halfpenny.

[4] Many authorities, some ancient, insert *the.*

[5] Some ancient authorities read *created.*

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them male and female, and said, For this cause 5
shall a man leave his father and mother, and shall
cleave to his wife; and the twain shall become
one flesh? So that they are no more twain, 6
but one flesh. What therefore God hath joined
together, let not man put asunder. They say 7
unto him, Why then did Moses command to
give a bill of divorcement, and to put *her*
away? He saith unto them, Moses for your 8
hardness of heart suffered you to put away
your wives: but from the beginning it hath
not been so. And I say unto you, Whosoever 9
shall put away his wife, [1]except for fornica-
tion, and shall marry another, committeth adul-
tery: [2]and he that marrieth her when she is put
away committeth adultery. The disciples say 10
unto him, If the case of the man is so with his
wife, it is not expedient to marry. But he said 11
unto them, All men cannot receive this saying,
but they to whom it is given. For there are 12
eunuchs, which were so born from their mother's
womb: and there are eunuchs, which were
made eunuchs by men: and there are eunuchs,
which made themselves eunuchs for the king-
dom of heaven's sake. He that is able to
receive it, let him receive it.

Then were there brought unto him little 13
children, that he should lay his hands on them,
and pray: and the disciples rebuked them.
But Jesus said, Suffer the little children, and 14
forbid them not, to come unto me: for of such
is the kingdom of heaven. And he laid his 15
hands on them, and departed thence.

And behold, one came to him and said, 16
[3][4]Master, what good thing shall I do, that I
may have eternal life? And he said unto him, 17
[5]Why askest thou me concerning that which is
good? One there is who is good: but if thou

[1] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.
[2] The following words, to the end of the verse, are omitted by some ancient authorities.
[3] Or, *Teacher*
[4] Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.
[5] Some ancient authorities read *Why callest thou me good? None is good save one*, even *God*. See Mark x. 18; Luke xviii. 19.

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wouldest enter into life, keep the command-
18 ments. He saith unto him, Which? And Jesus
said, Thou shalt not kill, Thou shalt not com-
mit adultery, Thou shalt not steal, Thou shalt
19 not bear false witness, Honour thy father and
thy mother: and, Thou shalt love thy neigh-
20 bour as thyself. The young man saith unto
him, All these things have I observed: what
21 lack I yet? Jesus said unto him, If thou
wouldest be perfect, go, sell that thou hast,
and give to the poor, and thou shalt have
treasure in heaven: and come, follow me.
22 But when the young man heard the saying,
he went away sorrowful: for he was one that
had great possessions.
23 And Jesus said unto his disciples, Verily I
say unto you, It is hard for a rich man to
24 enter into the kingdom of heaven. And again
I say unto you, It is easier for a camel to go
through a needle's eye, than for a rich man
25 to enter into the kingdom of God. And when
the disciples heard it, they were astonished
exceedingly, saying, Who then can be saved?
26 And Jesus looking upon *them* said to them,
With men this is impossible; but with God
27 all things are possible. Then answered Peter
and said unto him, Lo, we have left all, and
28 followed thee; what then shall we have? And
Jesus said unto them, Verily I say unto you,
that ye which have followed me, in the rege-
neration when the Son of man shall sit on
the throne of his glory, ye also shall sit upon
twelve thrones, judging the twelve tribes of
29 Israel. And every one that hath left houses,
or brethren, or sisters, or father, or mother,[1] or
children, or lands, for my name's sake, shall
receive [2]a hundredfold, and shall inherit eternal
30 life. But many shall be last *that are* first; and

[1] Many ancient authorities add *or wife*: as in Luke xviii. 29.

[2] Some ancient authorities read *manifold*.

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first *that are* last. For the kingdom of heaven 1 **20**
is like unto a man that is a householder, which
went out early in the morning to hire labourers
into his vineyard. And when he had agreed 2
[1] See marginal note on ch. xviii. 28. with the labourers for a [1] penny a day, he sent
them into his vineyard. And he went out 3
about the third hour, and saw others standing
in the marketplace idle; and to them he said, 4
Go ye also into the vineyard, and whatsoever
is right I will give you. And they went their
way. Again he went out about the sixth and 5
the ninth hour, and did likewise. And about 6
the eleventh *hour* he went out, and found
others standing; and he saith unto them, Why
stand ye here all the day idle? They say 7
unto him, Because no man hath hired us. He
saith unto them, Go ye also into the vineyard.
And when even was come, the lord of the vine- 8
yard saith unto his steward, Call the labourers,
and pay them their hire, beginning from the
last unto the first. And when they came that 9
were hired about the eleventh hour, they re-
ceived every man a [1] penny. And when the 10
first came, they supposed that they would re-
ceive more; and they likewise received every
man a [1] penny. And when they received it, 11
they murmured against the householder, say- 12
ing, These last have spent *but* one hour, and
thou hast made them equal unto us, which have
[2] Or, *hot wind* borne the burden of the day and the [2] scorch-
ing heat. But he answered and said to one 13
of them, Friend, I do thee no wrong: didst not
thou agree with me for a [1] penny? Take up that 14
which is thine, and go thy way; it is my will to
give unto this last, even as unto thee. Is it not 15
lawful for me to do what I will with mine own?
or is thine eye evil, because I am good? So the 16
last shall be first, and the first last.

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17 And as Jesus was going up to Jerusalem,
he took the twelve disciples apart, and in the
18 way he said unto them, Behold, we go up to
Jerusalem; and the Son of man shall be deli-
vered unto the chief priests and scribes; and
19 they shall condemn him to death, and shall
deliver him unto the Gentiles to mock, and to
scourge, and to crucify: and the third day he
shall be raised up.

20 Then came to him the mother of the sons of
Zebedee with her sons, worshipping *him*, and
21 asking a certain thing of him. And he said
unto her, What wouldest thou? She saith unto
him, Command that these my two sons may
sit, one on thy right hand, and one on thy left
22 hand, in thy kingdom. But Jesus answered
and said, Ye know not what ye ask. Are ye
able to drink the cup that I am about to
23 drink? They say unto him, We are able. He
saith unto them, My cup indeed ye shall drink:
but to sit on my right hand, and on *my* left
hand, is not mine to give, but *it is for them*
for whom it hath been prepared of my Father.
24 And when the ten heard it, they were moved
with indignation concerning the two brethren.
25 But Jesus called them unto him, and said,
Ye know that the rulers of the Gentiles
lord it over them, and their great ones exer-
26 cise authority over them. Not so shall it be
among you: but whosoever would become
27 great among you shall be your [1]minister; and
whosoever would be first among you shall be
28 your [2]servant: even as the Son of man came
not to be ministered unto, but to minister, and
to give his life a ransom for many.

29 And as they went out from Jericho, a great
30 multitude followed him. And behold, two
blind men sitting by the way side, when they

[1] Or, *servant*

[2] Gr. *bond-servant.*

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heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them, that 31
they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and 32
called them, and said, What will ye that I should do unto you? They say unto him, 33
Lord, that our eyes may be opened. And 34
Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 And when they drew nigh unto Jerusalem, and 1
came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, 2
Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any one say aught unto you, ye 3
shall say, The Lord hath need of them; and straightway he will send them. Now this is 4
come to pass, that it might be fulfilled which
[1] Or, *through* was spoken [1]by the prophet, saying,

Tell ye the daughter of Zion, 5
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

And the disciples went, and did even as Jesus 6
appointed them, and brought the ass, and the 7
colt, and put on them their garments; and he sat thereon. And the most part of the multi- 8
tude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that 9
went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. And when he was come 10

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into Jerusalem, all the city was stirred, saying,
11 Who is this? And the multitudes said, This is
the prophet, Jesus, from Nazareth of Galilee.
12 And Jesus entered into the temple [1] of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that
13 sold the doves; and he saith unto them, It is written, My house shall be called a house of
14 prayer: but ye make it a den of robbers. And the blind and the lame came to him in the
15 temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indigna-
16 tion, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
17 And he left them, and went forth out of the city to Bethany, and lodged there.
18 Now in the morning as he returned to the city,
19 he hungered. And seeing [2] a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered
20 away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately
21 wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast
22 into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

[1] Many ancient authorities omit *of God*.

[2] Or, *a single*

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And when he was come into the temple, the 23
chief priests and the elders of the people came
unto him as he was teaching, and said, By what
authority doest thou these things? and who
gave thee this authority? And Jesus answered 24
and said unto them, I also will ask you one
[1] Gr. *word.* [1]question, which if ye tell me, I likewise will tell
you by what authority I do these things. The 25
baptism of John, whence was it? from heaven
or from men? And they reasoned with them-
selves, saying, If we shall say, From heaven;
he will say unto us, Why then did ye not
believe him? But if we shall say, From men; 26
we fear the multitude; for all hold John as
a prophet. And they answered Jesus, and 27
said, We know not. He also said unto them,
Neither tell I you by what authority I do these
things. But what think ye? A man had two 28
[2] Gr. *Child.* sons; and he came to the first, and said, [2]Son,
go work to-day in the vineyard. And he an- 29
swered and said, I will not: but afterward he
repented himself, and went. And he came to 30
the second, and said likewise. And he answer-
ed and said, I *go*, sir: and went not. Whether 31
of the twain did the will of his father? They
say, The first. Jesus saith unto them, Verily I
say unto you, that the publicans and the harlots
go into the kingdom of God before you. For 32
John came unto you in the way of righteous-
ness, and ye believed him not: but the pub-
licans and the harlots believed him: and ye,
when ye saw it, did not even repent yourselves
afterward, that ye might believe him.

Hear another parable: There was a man that 33
was a householder, which planted a vineyard,
and set a hedge about it, and digged a wine-
press in it, and built a tower, and let it out to
husbandmen, and went into another country.

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34 And when the season of the fruits drew near,
he sent his [1]servants to the husbandmen, to
35 receive [2]his fruits. And the husbandmen took
his [1]servants, and beat one, and killed another,
36 and stoned another. Again, he sent other [1]ser-
vants more than the first: and they did unto
37 them in like manner. But afterward he sent
unto them his son, saying, They will reverence
38 my son. But the husbandmen, when they saw
the son, said among themselves, This is the
heir; come, let us kill him, and take his inhe-
39 ritance. And they took him, and cast him
forth out of the vineyard, and killed him.
40 When therefore the lord of the vineyard shall
come, what will he do unto those husbandmen?
41 They say unto him, He will miserably destroy
those miserable men, and will let out the vine-
yard unto other husbandmen, which shall render
42 him the fruits in their seasons. Jesus saith unto
them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the
corner:
This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God
shall be taken away from you, and shall be given
to a nation bringing forth the fruits thereof.
44 [3]And he that falleth on this stone shall be
broken to pieces: but on whomsoever it shall fall,
45 it will scatter him as dust. And when the chief
priests and the Pharisees heard his parables, they
46 perceived that he spake of them. And when
they sought to lay hold on him, they feared the
multitudes, because they took him for a prophet.

22 1 And Jesus answered and spake again in para-
2 bles unto them, saying, The kingdom of heaven
is likened unto a certain king, which made a

[1] Gr. *bond-servants.*
[2] Or, *the fruits of it*
[3] Some ancient authorities omit ver. 44.

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marriage feast for his son, and sent forth his 3
[1] Gr. *bond-servants.* [1]servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other [1]servants, saying, 4
Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, 5
and went their ways, one to his own farm, another to his merchandise: and the rest laid hold 6
on his [1]servants, and entreated them shamefully, and killed them. But the king was wroth; and 7
he sent his armies, and destroyed those murderers, and burned their city. Then saith he to 8
his [1]servants, The wedding is ready, but they that were bidden were not worthy. Go ye 9
therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those [1]servants went out into the 10
highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king 11
came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest 12
thou in hither not having a wedding-garment? And he was speechless. Then the king said to 13
[2] Or, *ministers* the [2]servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many 14
are called, but few chosen.

Then went the Pharisees, and took counsel 15
how they might ensnare him in *his* talk. And 16
they send to him their disciples, with the Herodians, saying, [3]Master, we know that thou art
[3] Or, *Teacher* true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What 17

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thinkest thou? Is it lawful to give tribute
18 unto Cæsar, or not? But Jesus perceived
their wickedness, and said, Why tempt ye me,
19 ye hypocrites? Shew me the tribute money.
20 And they brought unto him a [1]penny. And
he saith unto them, Whose is this image and
21 superscription? They say unto him, Cæsar's.
Then saith he unto them, Render therefore
unto Cæsar the things that are Cæsar's; and
22 unto God the things that are God's. And
when they heard it, they marvelled, and left
him, and went their way.

[1] See marginal note on ch. xviii. 28.

23 On that day there came to him Sadducees,
[2]which say that there is no resurrection: and
24 they asked him, saying, [3]Master, Moses said,
If a man die, having no children, his brother
[4]shall marry his wife, and raise up seed unto
25 his brother. Now there were with us seven
brethren: and the first married and deceased,
and having no seed left his wife unto his
26 brother; in like manner the second also, and
27 the third, unto the [5]seventh. And after them
28 all the woman died. In the resurrection there-
fore whose wife shall she be of the seven? for
29 they all had her. But Jesus answered and said
unto them, Ye do err, not knowing the scrip-
30 tures, nor the power of God. For in the resur-
rection they neither marry, nor are given in
31 marriage, but are as angels[6] in heaven. But as
touching the resurrection of the dead, have ye
not read that which was spoken unto you by
32 God, saying, I am the God of Abraham, and
the God of Isaac, and the God of Jacob? God
is not *the God* of the dead, but of the living.
33 And when the multitudes heard it, they were
astonished at his teaching.

[2] Gr. *saying.*
[3] Or, *Teacher*
[4] Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.
[5] Gr. *seven.*
[6] Many ancient authorities add *of God.*

34 But the Pharisees, when they heard that he
had put the Sadducees to silence, gathered

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themselves together. And one of them, a 35
lawyer, asked him a question, tempting him,
[1] Or, *Teacher* [1]Master, which is the great commandment in 36
the law? And he said unto him, Thou shalt 37
love the Lord thy God with all thy heart, and
with all thy soul, and with all thy mind. This 38
[2] Or, *And a second is like unto it, Thou shalt love &c.* is the great and first commandment. [2]And a 39
second like *unto it* is this, Thou shalt love
thy neighbour as thyself. On these two com- 40
mandments hangeth the whole law, and the
prophets.

Now while the Pharisees were gathered to- 41
gether, Jesus asked them a question, saying, 42
What think ye of the Christ? whose son is he?
They say unto him, *The son* of David. He 43
saith unto them, How then doth David in
the Spirit call him Lord, saying,

The Lord said unto my Lord, 44
Sit thou on my right hand,
Till I put thine enemies underneath thy
feet?

If David then calleth him Lord, how is he his 45
son? And no one was able to answer him a 46
word, neither durst any man from that day
forth ask him any more questions.

Then spake Jesus to the multitudes and to 1 **23**
his disciples, saying, The scribes and the Pha- 2
risees sit on Moses' seat: all things therefore 3
whatsoever they bid you, *these* do and observe:
but do not ye after their works; for they say,
and do not. Yea, they bind heavy burdens 4
[3] Many ancient authorities omit *and grievous to be borne.* [3]and grievous to be borne, and lay them on
men's shoulders; but they themselves will not
move them with their finger. But all their 5
works they do for to be seen of men: for they
make broad their phylacteries, and enlarge the
borders *of their garments*, and love the chief 6
place at feasts, and the chief seats in the

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7 synagogues, and the salutations in the market-
8 places, and to be called of men, Rabbi. But
be not ye called Rabbi: for one is your
9 teacher, and all ye are brethren. And call no
man your father on the earth: for one is
10 your Father, [1]which is in heaven. Neither be
ye called masters: for one is your master, *even*
11 the Christ. But he that is [2]greatest among
12 you shall be your [3] servant. And whosoever
shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [4]against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[5]

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [6]hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the [7]temple, it is nothing; but whosoever shall swear by the gold
17 of the [7]temple, he is [8]a debtor. Ye fools and
blind: for whether is greater, the gold, or the
18 [7]temple that hath sanctified the gold? And,
Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift
19 that is upon it, he is [8]a debtor. Ye blind:
for whether is greater, the gift, or the altar
20 that sanctifieth the gift? He therefore that
sweareth by the altar, sweareth by it, and by
21 all things thereon. And he that sweareth by
the [7]temple, sweareth by it, and by him that
22 dwelleth therein. And he that sweareth by
the heaven, sweareth by the throne of God, and by him that sitteth thereon.

[1] Gr. *the heavenly.*

[2] Gr. *greater.*

[3] Or, *minister*

[4] Gr. *before.*

[5] Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

[6] Gr. *Gehenna.*

[7] Or, *sanctuary*: as in ver. 35.

[8] Or, *bound* by his oath

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Woe unto you, scribes and Pharisees, hypo- 23
[1] Or, *dill* crites! for ye tithe mint and [1]anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, 24
which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypo- 25
crites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, 26
cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypo- 27
crites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear 28
righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypo- 29
crites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our 30
fathers, we should not have been partakers with them in the blood of the prophets. Wherefore 31
ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then 32
the measure of your fathers. Ye serpents, ye 33
offspring of vipers, how shall ye escape the
[2] Gr. *Gehenna.* judgement of [2]hell? Therefore, behold, I send 34
unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that 35
upon you may come all the righteous blood

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shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanc-
36 tuary and the altar. Verily I say unto you, All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
38 Behold, your house is left unto you [1]desolate.
39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

[1] Some ancient authorities omit *desolate.*

24 1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple.
2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [2]coming, and of [3]the end of
4 the world? And Jesus answered and said unto them, Take heed that no man lead you astray.
5 For many shall come in my name, saying, I am the Christ; and shall lead many astray.
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not
7 yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places.
8 But all these things are the beginning of
9 travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye

[2] Gr. *presence.*
[3] Or, *the consummation of the age*

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shall be hated of all the nations for my name's sake. And then shall many stumble, and shall 10
deliver up one another, and shall hate one another. And many false prophets shall arise, 11
and shall lead many astray. And because iniquity shall be multiplied, the love of the many 12
shall wax cold. But he that endureth to the 13
[1] Or, *these good tidings* end, the same shall be saved. And [1]this gospel 14
of the kingdom shall be preached in the whole
[2] Gr. *inhabited earth.* [2]world for a testimony unto all the nations; and
then shall the end come.

When therefore ye see the abomination of 15
[3] Or, *through* desolation, which was spoken of [3]by Daniel the
[4] Or, *a holy place* prophet, standing in [4]the holy place (let him
that readeth understand), then let them that 16
are in Judæa flee unto the mountains: let him 17
that is on the housetop not go down to take
out the things that are in his house: and let 18
him that is in the field not return back to take
his cloke. But woe unto them that are with 19
child and to them that give suck in those
days! And pray ye that your flight be not in 20
the winter, neither on a sabbath: for then shall 21
be great tribulation, such as hath not been from
the beginning of the world until now, no, nor
ever shall be. And except those days had been 22
shortened, no flesh would have been saved: but
for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, 23
[5] Or, *him* here is the Christ, or, Here; believe [5]*it* not.
For there shall arise false Christs, and false pro- 24
phets, and shall shew great signs and wonders;
so as to lead astray, if possible, even the elect.
Behold, I have told you beforehand. If there- 25, 26
fore they shall say unto you, Behold, he is in
the wilderness; go not forth: Behold, he is in
[6] Or, *them* the inner chambers; believe [6]*it* not. For as 27
the lightning cometh forth from the east, and

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is seen even unto the west; so shall be the
28 [1]coming of the Son of man. Wheresoever the carcase is, there will the [2]eagles be gathered together.

29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens
30 shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.
31 And he shall send forth his angels [3]with [4]a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the sum-
33 mer is nigh; even so ye also, when ye see all these things, know ye that [5]he is nigh, *even* at
34 the doors. Verily I say unto you, This generation shall not pass away, till all these things
35 be accomplished. Heaven and earth shall pass
36 away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, [6]neither the Son, but the
37 Father only. And as *were* the days of Noah,
38 so shall be the [1]coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah
39 entered into the ark, and they knew not until the flood came, and took them all away; so
40 shall be the [1]coming of the Son of man. Then shall two men be in the field; one is taken, and
41 one is left: two women *shall be* grinding at the

[1] Gr. *presence.*
[2] Or, *vultures*
[3] Many ancient authorities read *with a great trumpet, and they shall gather &c.*
[4] Or, *a trumpet of great sound*
[5] Or, *it*
[6] Many authorities, some ancient, omit *neither the Son.*

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mill; one is taken, and one is left. Watch 42
therefore: for ye know not on what day your
[1] Or, *But this ye know* Lord cometh. [1]But know this, that if the mas- 43
ter of the house had known in what watch the
thief was coming, he would have watched, and
[2] Gr *digged through.* would not have suffered his house to be [2]broken
through. Therefore be ye also ready: for in an 44
hour that ye think not the Son of man cometh.
[3] Gr. *bond-servant.* Who then is the faithful and wise [3]servant, 45
whom his lord hath set over his household, to
give them their food in due season? Blessed 46
is that [3]servant, whom his lord when he cometh
shall find so doing. Verily I say unto you, 47
that he will set him over all that he hath. But 48
if that evil [3]servant shall say in his heart, My
lord tarrieth; and shall begin to beat his 49
fellow-servants, and shall eat and drink with
the drunken; the lord of that [3]servant shall 50
come in a day when he expecteth not, and in
[4] Or, *severely scourge him* an hour when he knoweth not, and shall [4]cut 51
him asunder, and appoint his portion with the
hypocrites: there shall be the weeping and
gnashing of teeth.

Then shall the kingdom of heaven be likened 1 **25**
[5] Or, *torches* unto ten virgins, which took their [5]lamps, and
went forth to meet the bridegroom. And five 2
of them were foolish, and five were wise. For 3
the foolish, when they took their [5]lamps, took no
oil with them: but the wise took oil in their 4
vessels with their [5]lamps. Now while the bride- 5
groom tarried, they all slumbered and slept.
But at midnight there is a cry, Behold, the 6
bridegroom! Come ye forth to meet him. Then 7
all those virgins arose, and trimmed their [5]lamps.
And the foolish said unto the wise, Give us of 8
your oil; for our [5]lamps are going out. But the 9
wise answered, saying, Peradventure there will
not be enough for us and you: go ye rather to

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10 them that sell, and buy for yourselves. And
while they went away to buy, the bridegroom
came; and they that were ready went in with
him to the marriage feast: and the door was
11 shut. Afterward come also the other virgins,
12 saying, Lord, Lord, open to us. But he an-
swered and said, Verily I say unto you, I know
13 you not. Watch therefore, for ye know not the
day nor the hour.

14 For *it is* as *when* a man, going into another
country, called his own [1]servants, and delivered [1] Gr. *bond-servants.*
15 unto them his goods. And unto one he gave
five talents, to another two, to another one; to
each according to his several ability; and he
16 went on his journey. Straightway he that re-
ceived the five talents went and traded with
17 them, and made other five talents. In like
manner he also that *received* the two gained
18 other two. But he that received the one went
away and digged in the earth, and hid his lord's
19 money. Now after a long time the lord of those
[1]servants cometh, and maketh a reckoning with
20 them. And he that received the five talents
came and brought other five talents, saying,
Lord, thou deliveredst unto me five talents:
21 lo, I have gained other five talents. His lord
said unto him, Well done, good and faithful
[2]servant: thou hast been faithful over a few [2] Gr. *bond-servant.*
things, I will set thee over many things: enter
22 thou into the joy of thy lord. And he also that
received the two talents came and said, Lord,
thou deliveredst unto me two talents: lo, I
23 have gained other two talents. His lord said
unto him, Well done, good and faithful [2]servant;
thou hast been faithful over a few things, I will
set thee over many things: enter thou into the
24 joy of thy lord. And he also that had received
the one talent came and said, Lord, I knew

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thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went 25
away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and 26
[1] Gr. *bond-servant.* said unto him, Thou wicked and slothful [1]servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou 27
oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take 28
ye away therefore the talent from him, and give it unto him that hath the ten talents. For 29
unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable [1]ser- 30
vant into the outer darkness: there shall be the weeping and gnashing of teeth.

But when the Son of man shall come in his 31
glory, and all the angels with him, then shall he sit on the throne of his glory: and before 32
him shall be gathered all the nations: and he shall separate them one from another, as the
[2] Gr. *kids.* shepherd separateth the sheep from the [2]goats: and he shall set the sheep on his right hand, 33
but the [2]goats on the left. Then shall the King 34
say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave 35
me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, 36
and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, 37
Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And 38

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when saw we thee a stranger, and took thee
39 in? or naked, and clothed thee? And when
saw we thee sick, or in prison, and came unto
40 thee? And the King shall answer and say unto
them, Verily I say unto you, Inasmuch as ye
did it unto one of these my brethren, *even* these
41 least, ye did it unto me. Then shall he say also
unto them on the left hand, [1]Depart from me, [1] Or, *Depart from me under a curse*
ye cursed, into the eternal fire which is pre-
42 pared for the devil and his angels: for I was
an hungred, and ye gave me no meat: I was
43 thirsty, and ye gave me no drink: I was a
stranger, and ye took me not in; naked, and
ye clothed me not; sick, and in prison, and ye
44 visited me not. Then shall they also answer,
saying, Lord, when saw we thee an hungred, or
athirst, or a stranger, or naked, or sick, or in
45 prison, and did not minister unto thee? Then
shall he answer them, saying, Verily I say unto
you, Inasmuch as ye did it not unto one of
46 these least, ye did it not unto me. And these
shall go away into eternal punishment: but the
righteous into eternal life.

26 1 And it came to pass, when Jesus had finished
2 all these words, he said unto his disciples, Ye
know that after two days the passover cometh,
and the Son of man is delivered up to be cruci-
3 fied. Then were gathered together the chief
priests, and the elders of the people, unto the
court of the high priest, who was called Caia-
4 phas; and they took counsel together that they
5 might take Jesus by subtilty, and kill him. But
they said, Not during the feast, lest a tumult
arise among the people.

6 Now when Jesus was in Bethany, in the
7 house of Simon the leper, there came unto him
a woman having [2]an alabaster cruse of exceeding [2] Or, *a flask*
precious ointment, and she poured it upon his

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head, as he sat at meat. But when the dis- 8
ciples saw it, they had indignation, saying, To
what purpose is this waste? For this *ointment* 9
might have been sold for much, and given to
the poor. But Jesus perceiving it said unto 10
them, Why trouble ye the woman? for she
hath wrought a good work upon me. For ye 11
have the poor always with you; but me ye
[1] Gr. *cast.* have not always. For in that she [1]poured this 12
ointment upon my body, she did it to prepare
me for burial. Verily I say unto you, Where- 13
[2] Or, *these good tidings* soever [2]this gospel shall be preached in the
whole world, that also which this woman hath
done shall be spoken of for a memorial of her.

Then one of the twelve, who was called Judas 14
Iscariot, went unto the chief priests, and said, 15
What are ye willing to give me, and I will de-
liver him unto you? And they weighed unto
him thirty pieces of silver. And from that 16
time he sought opportunity to deliver him *unto*
them.

Now on the first *day* of unleavened bread the 17
disciples came to Jesus, saying, Where wilt thou
that we make ready for thee to eat the pass-
over? And he said, Go into the city to such 18
[3] Or, *Teacher* a man, and say unto him, The [3]Master saith,
My time is at hand; I keep the passover at thy
house with my disciples. And the disciples did 19
as Jesus appointed them; and they made ready
the passover. Now when even was come, he 20
[4] Many authorities, some ancient, omit *disciples.* was sitting at meat with the twelve [4]disciples;
and as they were eating, he said, Verily I say 21
unto you, that one of you shall betray me.
And they were exceeding sorrowful, and began 22
to say unto him every one, Is it I, Lord? And 23
he answered and said, He that dipped his hand
with me in the dish, the same shall betray me.
The Son of man goeth, even as it is written 24

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of him: but woe unto that man through whom
the Son of man is betrayed! good were it [1]for
25 that man if he had not been born. And Judas,
which betrayed him, answered and said, Is it I,
Rabbi? He saith unto him, Thou hast said.
26 And as they were eating, Jesus took [2]bread,
and blessed, and brake it; and he gave to the
disciples, and said, Take, eat; this is my body.
27 And he took [3]a cup, and gave thanks, and
28 gave to them, saying, Drink ye all of it; for
this is my blood of [4]the [5]covenant, which is
29 shed for many unto remission of sins. But I
say unto you, I will not drink henceforth of this
fruit of the vine, until that day when I drink it
new with you in my Father's kingdom.
30 And when they had sung a hymn, they went
out unto the mount of Olives.
31 Then saith Jesus unto them, All ye shall be
[6]offended in me this night: for it is written, I
will smite the shepherd, and the sheep of the
32 flock shall be scattered abroad. But after I am
raised up, I will go before you into Galilee.
33 But Peter answered and said unto him, If all
shall be [6]offended in thee, I will never be [6]of-
34 fended. Jesus said unto him, Verily I say unto
thee, that this night, before the cock crow, thou
35 shalt deny me thrice. Peter saith unto him,
Even if I must die with thee, *yet* will I not deny
thee. Likewise also said all the disciples.
36 Then cometh Jesus with them unto [7]a place
called Gethsemane, and saith unto his disciples,
37 Sit ye here, while I go yonder and pray. And
he took with him Peter and the two sons of
Zebedee, and began to be sorrowful and sore
38 troubled. Then saith he unto them, My soul
is exceeding sorrowful, even unto death: abide
39 ye here, and watch with me. And he went
forward a little, and fell on his face, and prayed,

[1] Gr. *for him if that man.*
[2] Or, *a loaf*
[3] Some ancient authorities read *the cup.*
[4] Or, *the testament*
[5] Many ancient authorities insert *new.*
[6] Gr. *caused to stumble.*
[7] Gr. *an enclosed piece of ground.*

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saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto 40 the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? [1]Watch and pray, that ye 41 enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second 42 time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And he came again and 43 found them sleeping, for their eyes were heavy. And he left them again, and went away, and 44 prayed a third time, saying again the same words. Then cometh he to the disciples, and 45 saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. Arise, let us be going: behold, he is at hand 46 that betrayeth me.

[1] Or, *Watch ye, and pray that ye enter not*

And while he yet spake, lo, Judas, one of 47 the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that 48 betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. And 49 straightway he came to Jesus, and said, Hail, Rabbi; and [2]kissed him. And Jesus said unto 50 him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took him. And behold, one of them that were 51 with Jesus stretched out his hand, and drew his sword, and smote the [3]servant of the high priest, and struck off his ear. Then saith Jesus unto 52 him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I can- 53 not beseech my Father, and he shall even now

[2] Gr. *kissed him much.*

[3] Gr. *bond-servant.*

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send me more than twelve legions of angels?
54 How then should the scriptures be fulfilled, that
55 thus it must be? In that hour said Jesus to
the multitudes, Are ye come out as against a
robber with swords and staves to seize me? I
sat daily in the temple teaching, and ye took
56 me not. But all this is come to pass, that the
scriptures of the prophets might be fulfilled.
Then all the disciples left him, and fled.
57 And they that had taken Jesus led him away
to *the house of* Caiaphas the high priest, where
the scribes and the elders were gathered toge-
58 ther. But Peter followed him afar off, unto
the court of the high priest, and entered in, and
59 sat with the officers, to see the end. Now the
chief priests and the whole council sought false
witness against Jesus, that they might put him
60 to death; and they found it not, though many
false witnesses came. But afterward came two,
61 and said, This man said, I am able to destroy
the [1]temple of God, and to build it in three
62 days. And the high priest stood up, and said
unto him, Answerest thou nothing? what is it
63 which these witness against thee? But Jesus
held his peace. And the high priest said unto
him, I adjure thee by the living God, that thou
tell us whether thou be the Christ, the Son of
64 God. Jesus saith unto him, Thou hast said:
nevertheless I say unto you, Henceforth ye
shall see the Son of man sitting at the right
hand of power, and coming on the clouds of
65 heaven. Then the high priest rent his gar-
ments, saying, He hath spoken blasphemy:
what further need have we of witnesses?
behold, now ye have heard the blasphemy:
66 what think ye? They answered and said,
67 He is [2]worthy of death. Then did they spit in
his face and buffet him: and some smote him

[1] Or, *sanctuary*: as in ch. xxiii. 35; xxvii. 5.

[2] Gr. *liable to.*

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[1] Or, *with rods*

[1]with the palms of their hands, saying, Pro- 68
phesy unto us, thou Christ: who is he that
struck thee?

Now Peter was sitting without in the court: 69
and a maid came unto him, saying, Thou also
wast with Jesus the Galilæan. But he denied 70
before them all, saying, I know not what thou
sayest. And when he was gone out into the 71
porch, another *maid* saw him, and saith unto
them that were there, This man also was with
Jesus the Nazarene. And again he denied with 72
an oath, I know not the man. And after a 73
little while they that stood by came and said to
Peter, Of a truth thou also art *one* of them; for
thy speech bewrayeth thee. Then began he to 74
curse and to swear, I know not the man. And
straightway the cock crew. And Peter remem- 75
bered the word which Jesus had said, Before
the cock crow, thou shalt deny me thrice. And
he went out, and wept bitterly.

Now when morning was come, all the chief 1 **27**
priests and the elders of the people took counsel
against Jesus to put him to death: and they 2
bound him, and led him away, and delivered
him up to Pilate the governor.

Then Judas, which betrayed him, when he 3
saw that he was condemned, repented himself,
and brought back the thirty pieces of silver to
the chief priests and elders, saying, I have 4
sinned in that I betrayed [2]innocent blood. But
they said, What is that to us? see thou *to it*.
And he cast down the pieces of silver into 5
the sanctuary, and departed; and he went away
and hanged himself. And the chief priests 6
took the pieces of silver, and said, It is not
lawful to put them into the [3]treasury, since it
is the price of blood. And they took counsel, 7
and bought with them the potter's field, to bury

[2] Many ancient authorities read *righteous*.

[3] Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11.

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8 strangers in. Wherefore that field was called,
9 The field of blood, unto this day. Then was
fulfilled that which was spoken [1]by Jeremiah
the prophet, saying, And [2]they took the thirty
pieces of silver, the price of him that was
priced, [3]whom *certain* of the children of Israel
10 did price; and [4]they gave them for the potter's
field, as the Lord appointed me.
11 Now Jesus stood before the governor: and
the governor asked him, saying, Art thou the
King of the Jews? And Jesus said unto him,
12 Thou sayest. And when he was accused by the
chief priests and elders, he answered nothing.
13 Then saith Pilate unto him, Hearest thou not
how many things they witness against thee?
14 And he gave him no answer, not even to one
word: insomuch that the governor marvelled
15 greatly. Now at [5]the feast the governor was
wont to release unto the multitude one pri-
16 soner, whom they would. And they had then
17 a notable prisoner, called Barabbas. When
therefore they were gathered together, Pilate
said unto them, Whom will ye that I release
unto you? Barabbas, or Jesus which is called
18 Christ? For he knew that for envy they had
19 delivered him up. And while he was sitting
on the judgement-seat, his wife sent unto him,
saying, Have thou nothing to do with that
righteous man: for I have suffered many things
20 this day in a dream because of him. Now the
chief priests and the elders persuaded the mul-
titudes that they should ask for Barabbas, and
21 destroy Jesus. But the governor answered and
said unto them, Whether of the twain will ye
that I release unto you? And they said, Barab-
22 bas. Pilate saith unto them, What then shall
I do unto Jesus which is called Christ? They
23 all say, Let him be crucified. And he said,

[1] Or, *through*
[2] Or, *I took*
[3] Or, *whom they priced on the part of the sons of Israel*
[4] Some ancient authorities read *I gave.*
[5] Or, *a feast*

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Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing, 24 but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [1]of the blood of this righteous man: see ye *to it.* And all 25 the people answered and said, His blood *be* on us, and on our children. Then released he unto 26 them Barabbas: but Jesus he scourged and delivered to be crucified.

[1] Some ancient authorities read *of this blood: see ye &c.*

Then the soldiers of the governor took Jesus 27 into the [2]palace, and gathered unto him the whole [3]band. And they [4]stripped him, and put 28 on him a scarlet robe. And they plaited a 29 crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon 30 him, and took the reed and smote him on the head. And when they had mocked him, they 31 took off from him the robe, and put on him his garments, and led him away to crucify him.

[2] Gr. *Prætorium.* See Mark xv. 16.

[3] Or, *cohort*

[4] Some ancient authorities read *clothed.*

And as they came out, they found a man of 32 Cyrene, Simon by name: him they [5]compelled to go *with them,* that he might bear his cross. And when they were come unto a place called 33 Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: 34 and when he had tasted it, he would not drink. And when they had crucified him, they parted 35 his garments among them, casting lots: and 36 they sat and watched him there. And they set 37 up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then are 38 there crucified with him two robbers, one on the right hand, and one on the left. And they 39 that passed by railed on him, wagging their heads,

[5] Gr. *impressed.*

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40 and saying, Thou that destroyest the [1]temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from
41 the cross. In like manner also the chief priests mocking *him*, with the scribes and elders, said,
42 He saved others; [2]himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on
43 him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the
44 Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness
46 over all the [3]land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, [4]why hast thou forsaken
47 me? And some of them that stood there, when they heard it, said, This man calleth Elijah.
48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on
49 a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh
50 to save him.[5] And Jesus cried again with a
51 loud voice, and yielded up his spirit. And behold, the veil of the [1]temple was rent in twain from the top to the bottom; and the earth did
52 quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints
53 that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto
54 many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was [6]the
55 Son of God. And many women were there

[1] Or, *sanctuary*

[2] Or, *can he not save himself?*

[3] Or, *earth*

[4] Or, *why didst thou forsake me?*

[5] Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.

[6] Or, *a son of God*

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beholding from afar, which had followed Jesus from Galilee, ministering unto him: among 56
whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And when even was come, there came a 57
rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man 58
went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it 59
in a clean linen cloth, and laid it in his own 60
new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene 61
was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, which is *the day* after 62
the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, say- 63
ing, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre 64
be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.
Pilate said unto them, [1]Ye have a guard: go 65
your way, [2]make it *as* sure as ye can. So they 66
went, and made the sepulchre sure, sealing the stone, the guard being with them.

[1] Or, *Take a guard*
[2] Gr. *make it sure, as ye know.*

Now late on the sabbath day, as it began to 1 **28**
dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great 2
earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appear- 3

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ance was as lightning, and his raiment white
4 as snow: and for fear of him the watchers
5 did quake, and became as dead men. And
the angel answered and said unto the women,
Fear not ye: for I know that ye seek Jesus,
6 which hath been crucified. He is not here; for
he is risen, even as he said. Come, see the
7 place [1]where the Lord lay. And go quickly,
and tell his disciples, He is risen from the
dead; and lo, he goeth before you into Gali-
lee; there shall ye see him: lo, I have told
8 you. And they departed quickly from the
tomb with fear and great joy, and ran to bring
9 his disciples word. And behold, Jesus met
them, saying, All hail. And they came and
took hold of his feet, and worshipped him.
10 Then saith Jesus unto them, Fear not: go tell
my brethren that they depart into Galilee, and
there shall they see me.

11 Now while they were going, behold, some of
the guard came into the city, and told unto the
chief priests all the things that were come to
12 pass. And when they were assembled with
the elders, and had taken counsel, they gave
13 large money unto the soldiers, saying, Say ye,
His disciples came by night, and stole him
14 away while we slept. And if this [2]come to the
governor's ears, we will persuade him, and
15 rid you of care. So they took the money,
and did as they were taught: and this saying
was spread abroad among the Jews, *and con-
tinueth* until this day.

16 But the eleven disciples went into Galilee,
unto the mountain where Jesus had appointed
17 them. And when they saw him, they wor-
18 shipped *him*: but some doubted. And Jesus
came to them and spake unto them, saying, All
authority hath been given unto me in heaven

[1] Many ancient authorities read *where he lay.*

[2] Or, *come to a hearing before the governor*

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and on earth. Go ye therefore, and make dis- 19
ciples of all the nations, baptizing them into
the name of the Father and of the Son and
of the Holy Ghost: teaching them to observe 20
all things whatsoever I commanded you: and
lo, I am with you [1]alway, even unto [2]the end
of the world.

[1] Gr. *all the days.*
[2] Or, *the consummation of the age*

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THE GOSPEL

ACCORDING TO

S. MARK.

1 1 THE beginning of the gospel of Jesus Christ, [1]the Son of God.

2 Even as it is written [2]in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto
5 remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in
6 the river Jordan, confessing their sins. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat
7 locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not [3]worthy to stoop down and unloose.
8 I baptized you [4]with water; but he shall baptize you [4]with the [5]Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was bap-
10 tized of John [6]in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove
11 descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

[1] Some ancient authorities omit *the Son of God.*

[2] Some ancient authorities read *in the prophets.*

[3] Gr. *sufficient.*

[4] Or, *in*

[5] Or, *Holy Spirit*: and so throughout this book.

[6] Gr. *into.*

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And straightway the Spirit driveth him forth 12
into the wilderness. And he was in the wilder- 13
ness forty days tempted of Satan; and he was
with the wild beasts; and the angels minis-
tered unto him.

Now after that John was delivered up, Jesus 14
came into Galilee, preaching the gospel of God,
and saying, The time is fulfilled, and the king- 15
dom of God is at hand: repent ye, and believe
in the gospel.

And passing along by the sea of Galilee, he 16
saw Simon and Andrew the brother of Simon
casting a net in the sea: for they were fishers.
And Jesus said unto them, Come ye after me, 17
and I will make you to become fishers of men.
And straightway they left the nets, and followed 18
him. And going on a little further, he saw 19
James the *son* of Zebedee, and John his bro-
ther, who also were in the boat mending the
nets. And straightway he called them: and 20
they left their father Zebedee in the boat with
the hired servants, and went after him.

And they go into Capernaum; and straight- 21
way on the sabbath day he entered into the
synagogue and taught. And they were as- 22
tonished at his teaching: for he taught them
as having authority, and not as the scribes.
And straightway there was in their synagogue 23
a man with an unclean spirit; and he cried
out, saying, What have we to do with thee, 24
thou Jesus of Nazareth? art thou come to de-
stroy us? I know thee who thou art, the Holy
[1] Or, *it* One of God. And Jesus rebuked [1]him, saying, 25
Hold thy peace, and come out of him. And 26
[2] Or, *con-vulsing* the unclean spirit, [2]tearing him and crying with
a loud voice, came out of him. And they 27
were all amazed, insomuch that they questioned
among themselves, saying, What is this? a new

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teaching! with authority he commandeth even
28 the unclean spirits, and they obey him. And
the report of him went out straightway every-
where into all the region of Galilee round
about.

29 And straightway, [1]when they were come out
of the synagogue, they came into the house of
Simon and Andrew, with James and John.
30 Now Simon's wife's mother lay sick of a fever;
31 and straightway they tell him of her: and he
came and took her by the hand, and raised her
up; and the fever left her, and she ministered
unto them.

32 And at even, when the sun did set, they
brought unto him all that were sick, and them
33 that were [2]possessed with devils. And all the
34 city was gathered together at the door. And
he healed many that were sick with divers
diseases, and cast out many [3]devils; and he
suffered not the [3]devils to speak, because they
knew him [4].

35 And in the morning, a great while before
day, he rose up and went out, and departed
36 into a desert place, and there prayed. And
Simon and they that were with him followed
37 after him; and they found him, and say unto
38 him, All are seeking thee. And he saith unto
them, Let us go elsewhere into the next towns,
that I may preach there also; for to this end
39 came I forth. And he went into their syna-
gogues throughout all Galilee, preaching and
casting out [3]devils.

40 And there cometh to him a leper, beseech-
ing him, [5]and kneeling down to him, and say-
ing unto him, If thou wilt, thou canst make
41 me clean. And being moved with compas-
sion, he stretched forth his hand, and touched
him, and saith unto him, I will; be thou made

[1] Some ancient authorities read *when he was come out of the synagogue, he came &c.*

[2] Or, *demoniacs*

[3] Gr. *demons.*

[4] Many ancient authorities add *to be Christ.* See Luke iv. 41.

[5] Some ancient authorities omit *and kneeling down to him.*

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clean. And straightway the leprosy departed 42
from him, and he was made clean. And he 43
[1] Or, *sternly* [1]strictly charged him, and straightway sent him
out, and saith unto him, See thou say no- 44
thing to any man: but go thy way, shew thy-
self to the priest, and offer for thy cleansing
the things which Moses commanded, for a testi-
mony unto them. But he went out, and began 45
to publish it much, and to spread abroad the
[2] Gr. *word.* [2]matter, insomuch that [3]Jesus could no more
[3] Gr. *he.* openly enter into [4]a city, but was without in
[4] Or, *the city* desert places: and they came to him from
every quarter.

And when he entered again into Caper- 1 2
naum after some days, it was noised that he
[5] Or, *at home* was [5]in the house. And many were gathered 2
together, so that there was no longer room *for
them*, no, not even about the door: and he
spake the word unto them. And they come, 3
bringing unto him a man sick of the palsy,
[6] Many ancient authorities read *bring him unto him.* borne of four. And when they could not [6]come 4
nigh unto him for the crowd, they uncovered
the roof where he was: and when they had
broken it up, they let down the bed whereon
the sick of the palsy lay. And Jesus seeing 5
their faith saith unto the sick of the palsy,
[7] Gr. *Child.* [7]Son, thy sins are forgiven. But there were 6
certain of the scribes sitting there, and reason-
ing in their hearts, Why doth this man thus 7
speak? he blasphemeth: who can forgive sins
but one, *even* God? And straightway Jesus, 8
perceiving in his spirit that they so reasoned
within themselves, saith unto them, Why rea-
son ye these things in your hearts? Whether 9
is easier, to say to the sick of the palsy, Thy
sins are forgiven; or to say, Arise, and take
up thy bed, and walk? But that ye may know 10
[8] Or, *authority* that the Son of man hath [8]power on earth to

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forgive sins (he saith to the sick of the palsy),
11 I say unto thee, Arise, take up thy bed, and go
12 unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
13 And he went forth again by the sea side; and all the multitude resorted unto him, and he
14 taught them. And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And
15 he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many [1]publicans and sinners sat down with Jesus and his disciples: for there were many, and they
16 followed him. And the scribes [2]of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [3]He eateth [4]and drinketh with publi-
17 cans and sinners. And when Jesus heard it, he saith unto them, They that are [5]whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.
18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the
19 Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom
20 with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.
21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a

[1] See marginal note on Matt. v. 46.
[2] Some ancient authorities read *and the Pharisees.*
[3] Or, How is it *that he eateth ... sinners?*
[4] Some ancient authorities omit *and drinketh.*
[5] Gr. *strong.*

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worse rent is made. And no man putteth new 22
[1] That is, *skins used as bottles.* wine into old [1]wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

And it came to pass, that he was going on 23
the sabbath day through the cornfields; and
[2] Gr. *began to make* their *way plucking.* his disciples [2]began, as they went, to pluck the ears of corn. And the Pharisees said unto him, 24
Behold, why do they on the sabbath day that which is not lawful? And he said unto them, 25
Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he entered into 26
[3] Some ancient authorities read *in the days of Abiathar the high priest.* the house of God [3]when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And 27
he said unto them, The sabbath was made for man, and not man for the sabbath: so that the 28
Son of man is lord even of the sabbath.

And he entered again into the synagogue; 1 3
and there was a man there which had his hand withered. And they watched him, whether he 2
would heal him on the sabbath day; that they might accuse him. And he saith unto the man 3
[4] Gr. *Arise into the midst.* that had his hand withered, [4]Stand forth. And 4
he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. And 5
when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And the Pharisees went out, and 6
straightway with the Herodians took counsel against him, how they might destroy him.

And Jesus with his disciples withdrew to the 7

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sea: and a great multitude from Galilee fol-
8 lowed: and from Judæa, and from Jerusalem,
and from Idumæa, and beyond Jordan, and
about Tyre and Sidon, a great multitude, hear-
ing [1]what great things he did, came unto him.
9 And he spake to his disciples, that a little boat
should wait on him because of the crowd, lest
10 they should throng him: for he had healed
many; insomuch that as many as had [2]plagues
[3]pressed upon him that they might touch him.
11 And the unclean spirits, whensoever they be-
held him, fell down before him, and cried,
12 saying, Thou art the Son of God. And he
charged them much that they should not make
him known.

13 And he goeth up into the mountain, and
calleth unto him whom he himself would: and
14 they went unto him. And he appointed twelve,[4]
that they might be with him, and that he
15 might send them forth to preach, and to have
16 authority to cast out [5]devils: [6]and Simon he
17 surnamed Peter; and James the *son* of Zebe-
dee, and John the brother of James; and them
he surnamed Boanerges, which is, Sons of thun-
18 der: and Andrew, and Philip, and Bartholo-
mew, and Matthew, and Thomas, and James
the *son* of Alphæus, and Thaddæus, and Simon
19 the [7]Cananæan, and Judas Iscariot, which also
betrayed him.

20 And he cometh [8]into a house. And the
multitude cometh together again, so that they
21 could not so much as eat bread. And when
his friends heard it, they went out to lay hold
on him: for they said, He is beside himself.
22 And the scribes which came down from Jeru-
salem said, He hath Beelzebub, and, [9]By the
prince of the [5]devils casteth he out the [5]devils.
23 And he called them unto him, and said unto

[1] Or, *all the things that he did*

[2] Gr. *scourges.*

[3] Gr. *fell.*

[4] Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.

[5] Gr. *demons.*

[6] Some ancient authorities insert *and he appointed twelve.*

[7] Or, *Zealot.* See Luke vi. 15; Acts i. 13.

[8] Or, *home*

[9] Or, *In*

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them in parables, How can Satan cast out Satan? And if a kingdom be divided against 24
itself, that kingdom cannot stand. And if a 25
house be divided against itself, that house will not be able to stand. And if Satan hath risen 26
up against himself, and is divided, he cannot stand, but hath an end. But no one can enter 27
into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will spoil his house. Verily I say 28
unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies where-
with soever they shall blaspheme: but whoso- 29
ever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an 30
unclean spirit.

And there come his mother and his bre- 31
thren; and, standing without, they sent unto him, calling him. And a multitude was sitting 32
about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, Who is 33
my mother and my brethren? And looking 34
round on them which sat round about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the 35
same is my brother, and sister, and mother.

And again he began to teach by the sea IV. 1
side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught them 2
many things in parables, and said unto them in his teaching, Hearken: Behold, the sower 3
went forth to sow: and it came to pass, as 4
he sowed, some *seed* fell by the way side, and the birds came and devoured it. And other 5

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fell on the rocky *ground*, where it had not much
earth; and straightway it sprang up, because it
6 had no deepness of earth: and when the sun
was risen, it was scorched; and because it had
7 no root, it withered away. And other fell among
the thorns, and the thorns grew up, and choked
8 it, and it yielded no fruit. And others fell into
the good ground, and yielded fruit, growing up
and increasing; and brought forth, thirtyfold,
9 and sixtyfold, and a hundredfold. And he said,
Who hath ears to hear, let him hear.
10 And when he was alone, they that were
about him with the twelve asked of him the
11 parables. And he said unto them, Unto you
is given the mystery of the kingdom of God:
but unto them that are without, all things are
12 done in parables: that seeing they may see, and
not perceive; and hearing they may hear, and
not understand; lest haply they should turn
13 again, and it should be forgiven them. And he
saith unto them, Know ye not this parable?
14 and how shall ye know all the parables? The
15 sower soweth the word. And these are they
by the way side, where the word is sown; and
when they have heard, straightway cometh
Satan, and taketh away the word which hath
16 been sown in them. And these in like manner
are they that are sown upon the rocky *places*,
who, when they have heard the word, straight-
17 way receive it with joy; and they have no
root in themselves, but endure for a while;
then, when tribulation or persecution ariseth
because of the word, straightway they stumble.
18 And others are they that are sown among the
thorns; these are they that have heard the
19 word, and the cares of the [1] world, and the de- [1] Or, age
ceitfulness of riches, and the lusts of other
things entering in, choke the word, and it be-

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cometh unfruitful. And those are they that 20
were sown upon the good ground; such as hear
the word, and accept it, and bear fruit, thirty-
fold, and sixtyfold, and a hundredfold.

And he said unto them, Is the lamp brought 21
to be put under the bushel, or under the bed,
and not to be put on the stand? For there is 22
nothing hid, save that it should be manifested;
neither was *anything* made secret, but that it
should come to light. If any man hath ears 23
to hear, let him hear. And he said unto them, 24
Take heed what ye hear: with what measure
ye mete it shall be measured unto you: and
more shall be given unto you. For he that 25
hath, to him shall be given: and he that hath
not, from him shall be taken away even that
which he hath.

And he said, So is the kingdom of God, as 26
if a man should cast seed upon the earth; and 27
should sleep and rise night and day, and the
seed should spring up and grow, he knoweth
[1] Or, *yieldeth* not how. The earth [1]beareth fruit of herself; 28
first the blade, then the ear, then the full corn
[2] Or, *alloweth* in the ear. But when the fruit [2]is ripe, 29
[3] Or, *sendeth forth* straightway he [3]putteth forth the sickle, be-
cause the harvest is come.

And he said, How shall we liken the king- 30
dom of God? or in what parable shall we set it
[4] Gr. *As unto.* forth? [4]It is like a grain of mustard seed, 31
which, when it is sown upon the earth, though
it be less than all the seeds that are upon the
earth, yet when it is sown, groweth up, and be- 32
cometh greater than all the herbs, and putteth
out great branches; so that the birds of the
heaven can lodge under the shadow thereof.

And with many such parables spake he the 33
word unto them, as they were able to hear it:
and without a parable spake he not unto them: 34

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but privately to his own disciples he expounded all things.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other
36 side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there
37 ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was
38 now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, [1]Master, carest thou not that
39 we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great
40 calm. And he said unto them, Why are ye
41 fearful? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

[1] Or, *Teacher*

5 1 And they came to the other side of the sea,
2 into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an
3 unclean spirit, who had his dwelling in the tombs: and no man could any more bind him,
4 no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had
5 strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.
6 And when he saw Jesus from afar, he ran and
7 worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I
8 adjure thee by God, torment me not. For he

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said unto him, Come forth, thou unclean spirit,
out of the man. And he asked him, What is 9
thy name? And he saith unto him, My name
is Legion; for we are many. And he besought 10
him much that he would not send them away
out of the country. Now there was there on 11
the mountain side a great herd of swine feed-
ing. And they besought him, saying, Send us 12
into the swine, that we may enter into them.
And he gave them leave. And the unclean 13
spirits came out, and entered into the swine:
and the herd rushed down the steep into the
sea, *in number* about two thousand; and they
were choked in the sea. And they that fed 14
them fled, and told it in the city, and in the
country. And they came to see what it was
that had come to pass. And they come to 15
[1] Or, *the de-moniac* Jesus, and behold [1]him that was possessed
with devils sitting, clothed and in his right
mind, *even* him that had the legion: and they
were afraid. And they that saw it declared 16
unto them how it befell [1]him that was possessed
with devils, and concerning the swine. And 17
they began to beseech him to depart from their
borders. And as he was entering into the 18
[2] Gr. *demons.* boat, he that had been possessed with [2]devils
besought him that he might be with him.
And he suffered him not, but saith unto him, 19
Go to thy house unto thy friends, and tell them
how great things the Lord hath done for thee,
and *how* he had mercy on thee. And he went 20
his way, and began to publish in Decapolis
how great things Jesus had done for him: and
all men did marvel.

And when Jesus had crossed over again in the 21
boat unto the other side, a great multitude was
gathered unto him: and he was by the sea. And 22
there cometh one of the rulers of the synagogue,

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Jaïrus by name; and seeing him, he falleth at
23 his feet, and beseecheth him much, saying, My
little daughter is at the point of death: *I pray
thee*, that thou come and lay thy hands on her,
24 that she may be [1]made whole, and live. And
he went with him; and a great multitude fol-
lowed him, and they thronged him.
25 And a woman, which had an issue of blood
26 twelve years, and had suffered many things of
many physicians, and had spent all that she
had, and was nothing bettered, but rather grew
27 worse, having heard the things concerning
Jesus, came in the crowd behind, and touched
28 his garment. For she said, If I touch but
29 his garments, I shall be [1]made whole. And
straightway the fountain of her blood was
dried up; and she felt in her body that she
30 was healed of her [2]plague. And straightway
Jesus, perceiving in himself that the power
proceeding from him had gone forth, turned
him about in the crowd, and said, Who touched
31 my garments? And his disciples said unto him,
Thou seest the multitude thronging thee, and
32 sayest thou, Who touched me? And he looked
round about to see her that had done this
33 thing. But the woman fearing and trembling,
knowing what had been done to her, came and
fell down before him, and told him all the
34 truth. And he said unto her, Daughter, thy
faith hath [3]made thee whole; go in peace, and
be whole of thy [2]plague.
35 While he yet spake, they come from the
ruler of the synagogue's *house*, saying, Thy
daughter is dead: why troublest thou the
36 [4]Master any further? But Jesus, [5]not heeding
the word spoken, saith unto the ruler of the
37 synagogue, Fear not, only believe. And he
suffered no man to follow with him, save

[1] Or, *saved*
[2] Gr. *scourge.*
[3] Or, *saved thee*
[4] Or, *Teacher*
[5] Or, *overhearing*

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Peter, and James, and John the brother of
James. And they come to the house of the 38
ruler of the synagogue; and he beholdeth a
tumult, and *many* weeping and wailing greatly.
And when he was entered in, he saith unto them, 39
Why make ye a tumult, and weep? the child is
not dead, but sleepeth. And they laughed him 40
to scorn. But he, having put them all forth,
taketh the father of the child and her mother
and them that were with him, and goeth in
where the child was. And taking the child 41
by the hand, he saith unto her, Talitha cumi;
which is, being interpreted, Damsel, I say unto
thee, Arise. And straightway the damsel rose 42
up, and walked; for she was twelve years old.
And they were amazed straightway with a great
amazement. And he charged them much that 43
no man should know this: and he commanded
that *something* should be given her to eat.

And he went out from thence; and he 1 6
cometh into his own country; and his disciples
follow him. And when the sabbath was come, 2
[1] Some ancient authorities insert *the*. he began to teach in the synagogue: and [1]many
hearing him were astonished, saying, Whence
hath this man these things? and, What is the
wisdom that is given unto this man, and *what*
[2] Gr. *powers*. *mean* such [2]mighty works wrought by his
hands? Is not this the carpenter, the son of 3
Mary, and brother of James, and Joses, and
Judas, and Simon? and are not his sisters here
[3] Gr. *caused to stumble*. with us? And they were [3]offended in him. And 4
Jesus said unto them, A prophet is not without
honour, save in his own country, and among
his own kin, and in his own house. And he 5
[4] Gr. *power*. could there do no [4]mighty work, save that he
laid his hands upon a few sick folk, and healed
them. And he marvelled because of their 6
unbelief.

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And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean
8 spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no [1]money in their [2]purse; [1] Gr. *brass.*
9 but *to go* shod with sandals: and, *said he*, put [2] Gr. *girdle.*
10 not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide
11 till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.
12 And they went out, and preached that *men*
13 should repent. And they cast out many [3]devils, and anointed with oil many that were [3] Gr. *demons.*
sick, and healed them.

14 And king Herod heard *thereof*; for his name had become known: and [4]he said, John [5]the [4] Some ancient authorities read *they.*
Baptist is risen from the dead, and therefore do
15 these powers work in him. But others said, It [5] Gr. *the Baptiser.*
is Elijah. And others said, *It is* a prophet,
16 *even* as one of the prophets. But Herod, when he heard *thereof*, said, John, whom I beheaded,
17 he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother
18 Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee
19 to have thy brother's wife. And Herodias set herself against him, and desired to kill him;
20 and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard [6] Many ancient authorities read *did many things.*
him, he [6]was much perplexed; and he heard him
21 gladly. And when a convenient day was come,

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that Herod on his birthday made a supper to his lords, and the [1]high captains, and the chief men of Galilee; and when [2]the daughter of He- 22
rodias herself came in and danced, [3]she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt 23
ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said 24
unto her mother, What shall I ask? And she said, The head of John [4]the Baptist. And she 25
came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John [4]the Baptist. And the king was exceeding sorry; 26
but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier 27
of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a charger, and 28
gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard 29
thereof, they came and took up his corpse, and laid it in a tomb.

And the apostles gather themselves together 30
unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come 31
ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a 32
desert place apart. And *the people* saw them 33
going, and many knew *them*, and they ran there together [5]on foot from all the cities, and outwent them. And he came forth and saw a 34

[1] Or, *military tribunes* Gr. *chiliarchs.*
[2] Some ancient authorities read *his daughter Herodias.*
[3] Or, *it*
[4] Gr. *the Baptizer.*
[5] Or, *by land*

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great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many
35 things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent:
36 send them away, that they may go into the country and villages round about, and buy
37 themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred [1]pennyworth of bread, and
38 give them to eat? And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two
39 fishes. And he commanded them that all should [2]sit down by companies upon the green
40 grass. And they sat down in ranks, by hun-
41 dreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.
42, 43 And they did all eat, and were filled. And they took up broken pieces, twelve basketfuls,
44 and also of the fishes. And they that ate the loaves were five thousand men.

45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he him-
46 self sendeth the multitude away. And after he had taken leave of them, he departed into
47 the mountain to pray. And when even was come, the boat was in the midst of the sea,
48 and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and

[1] See marginal note on Matt. xviii. 28.

[2] Gr. *recline.*

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he would have passed by them: but they, 49
when they saw him walking on the sea, supposed that it was an apparition, and cried
out: for they all saw him, and were trou- 50
bled. But he straightway spake with them,
and saith unto them, Be of good cheer: it is
I; be not afraid. And he went up unto them 51
into the boat; and the wind ceased: and they
were sore amazed in themselves; for they 52
understood not concerning the loaves, but their
heart was hardened.

[1] Or, *crossed over to the land, they came unto Gennesaret*

And when they had [1]crossed over, they came 53
to the land unto Gennesaret, and moored to
the shore. And when they were come out of 54
the boat, straightway *the people* knew him,
and ran round about that whole region, and 55
began to carry about on their beds those that
were sick, where they heard he was. And 56
wheresoever he entered, into villages, or into
cities, or into the country, they laid the sick
in the marketplaces, and besought him that
they might touch if it were but the border
[2] Or, *it* of his garment: and as many as touched [2]him
were made whole.

And there are gathered together unto him the 1 7
Pharisees, and certain of the scribes, which had
come from Jerusalem, and had seen that 2
some of his disciples ate their bread with
[3] Or, *common* [3]defiled, that is, unwashen, hands. For the 3
[4] Or, *up to the elbow* Gr. *with the fist.* Pharisees, and all the Jews, except they wash
their hands [4]diligently, eat not, holding the
tradition of the elders: and *when they come* 4
[5] Gr. *baptize.* Some ancient authorities read *sprinkle themselves.* from the marketplace, except they [5]wash themselves, they eat not: and many other things
there be, which they have received to hold,
[6] Gr. *baptizings.* [6]washings of cups, and pots, and brasen
[7] Many ancient authorities add *and couches.* vessels[7]. And the Pharisees and the scribes 5
ask him, Why walk not thy disciples according

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to the tradition of the elders, but eat their
6 bread with [1]defiled hands? And he said unto
them, Well did Isaiah prophesy of you hypo-
crites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* doctrines the precepts of
men.

8 Ye leave the commandment of God, and hold
9 fast the tradition of men. And he said unto
them, Full well do ye reject the commandment
10 of God, that ye may keep your tradition. For
Moses said, Honour thy father and thy mother;
and, He that speaketh evil of father or mother,
11 let him [2]die the death: but ye say, If a man
shall say to his father or his mother, That
wherewith thou mightest have been profited by
me is Corban, that is to say, Given *to God*;
12 ye no longer suffer him to do aught for his
13 father or his mother; making void the word
of God by your tradition, which ye have de-
livered: and many such like things ye do.
14 And he called to him the multitude again, and
said unto them, Hear me all of you, and under-
15 stand: there is nothing from without the man,
that going into him can defile him: but the
things which proceed out of the man are those
17 that defile the man.[3] And when he was en-
tered into the house from the multitude, his
18 disciples asked of him the parable. And he
saith unto them, Are ye so without understand-
ing also? Perceive ye not, that whatsoever
from without goeth into the man, *it* cannot
19 defile him; because it goeth not into his heart,
but into his belly, and goeth out into the
draught? *This he said*, making all meats clean.
20 And he said, That which proceedeth out of the

[1] Or, *common*

[2] Or, *surely die*

[3] Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*

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man, that defileth the man. For from within, 21
[1] Gr. *thoughts that are evil.* out of the heart of men, [1]evil thoughts proceed, fornications, thefts, murders, adulteries, coveting, wickednesses, deceit, lasciviousness, 22
an evil eye, railing, pride, foolishness: all 23
these evil things proceed from within, and defile the man.

And from thence he arose, and went away 24
[2] Some ancient authorities omit *and Sidon.* into the borders of Tyre [2]and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. But 25
straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman 26
[3] Or, *Gentile* was a [3]Greek, a Syrophœnician by race. And she besought him that he would cast forth the
[4] Gr. *demon.* [4]devil out of her daughter. And he said unto 27
her, Let the children first be filled: for it is
[5] Or, *loaf* not meet to take the children's [5]bread and cast it to the dogs. But she answered and 28
saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy 29
way; the [4]devil is gone out of thy daughter. And she went away unto her house, and found 30
the child laid upon the bed, and the [4]devil gone out.

And again he went out from the borders of 31
Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that 32
was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude pri- 33
vately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up 34
to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were 35

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opened, and the bond of his tongue was loosed,
36 and he spake plain. And he charged them that
they should tell no man: but the more he
charged them, so much the more a great deal
37 they published it. And they were beyond mea-
sure astonished, saying, He hath done all things
well: he maketh even the deaf to hear, and
the dumb to speak.

8 1 In those days, when there was again a
great multitude, and they had nothing to eat,
he called unto him his disciples, and saith unto
2 them, I have compassion on the multitude, be-
cause they continue with me now three days,
3 and have nothing to eat: and if I send them
away fasting to their home, they will faint in
the way; and some of them are come from far.
4 And his disciples answered him, Whence shall
one be able to fill these men with [1]bread [1] Gr. *loaves.*
5 here in a desert place? And he asked them,
How many loaves have ye? And they said,
6 Seven. And he commandeth the multitude
to sit down on the ground: and he took the
seven loaves, and having given thanks, he
brake, and gave to his disciples, to set before
them; and they set them before the multitude.
7 And they had a few small fishes: and having
blessed them, he commanded to set these also
8 before them. And they did eat, and were
filled: and they took up, of broken pieces that
9 remained over, seven baskets. And they were
about four thousand: and he sent them away.
10 And straightway he entered into the boat with
his disciples, and came into the parts of Dal-
manutha.
11 And the Pharisees came forth, and began
to question with him, seeking of him a sign
12 from heaven, tempting him. And he sighed
deeply in his spirit, and saith, Why doth this

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generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering 13
into *the boat* departed to the other side.

And they forgot to take bread; and they 14
had not in the boat with them more than one loaf. And he charged them, saying, Take 15
heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned 16
[1] Some ancient authorities read *because they had no bread.*
[2] Or, It is *because we have no bread.*
one with another, [1]saying, [2]We have no bread. And Jesus perceiving it saith unto them, Why 17
reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye 18
not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves 19
[3] *Basket* in ver. 19 and 20 represents different Greek words.
among the five thousand, how many [3]baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among 20
the four thousand, how many [3]basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye 21
not yet understand?

And they come unto Bethsaida. And they 22
bring to him a blind man, and beseech him to touch him. And he took hold of the blind man 23
by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I 24
see men; for I behold *them* as trees, walking. Then again he laid his hands upon his eyes; 25
and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away 26
to his home, saying, Do not even enter into the village.

And Jesus went forth, and his disciples, 27
into the villages of Cæsarea Philippi: and in

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the way he asked his disciples, saying unto
28 them, Who do men say that I am? And
they told him, saying, John the Baptist: and
others, Elijah; but others, One of the prophets.
29 And he asked them, But who say ye that
I am? Peter answereth and saith unto him,
30 Thou art the Christ. And he charged them
31 that they should tell no man of him. And
he began to teach them, that the Son of
man must suffer many things, and be rejected
by the elders, and the chief priests, and the
scribes, and be killed, and after three days rise
32 again. And he spake the saying openly. And
Peter took him, and began to rebuke him.
33 But he turning about, and seeing his disciples,
rebuked Peter, and saith, Get thee behind me,
Satan: for thou mindest not the things of God,
34 but the things of men. And he called unto
him the multitude with his disciples, and said
unto them, If any man would come after me,
let him deny himself, and take up his cross, and
35 follow me. For whosoever would save his [1]life [1] Or, *soul*
shall lose it; and whosoever shall lose his [1]life
for my sake and the gospel's shall save it.
36 For what doth it profit a man, to gain the
37 whole world, and forfeit his [1]life? For what
should a man give in exchange for his [1]life?
38 For whosoever shall be ashamed of me and of
my words in this adulterous and sinful gene-
ration, the Son of man also shall be ashamed
of him, when he cometh in the glory of his
9 1 Father with the holy angels. And he said
unto them, Verily I say unto you, There be
some here of them that stand *by*, which shall in
no wise taste of death, till they see the king-
dom of God come with power.
2 And after six days Jesus taketh with him
Peter, and James, and John, and bringeth them

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up into a high mountain apart by themselves: and he was transfigured before them: and his 3
garments became glistering, exceeding white; so as no fuller on earth can whiten them.
And there appeared unto them Elijah with 4
Moses: and they were talking with Jesus.
And Peter answereth and saith to Jesus, Rabbi, 5
it is good for us to be here: and let us make
[1] Or, *booths* three [1]tabernacles; one for thee, and one for
Moses, and one for Elijah. For he wist not 6
what to answer; for they became sore afraid.
And there came a cloud overshadowing them: 7
and there came a voice out of the cloud, This
is my beloved Son: hear ye him. And sud- 8
denly looking round about, they saw no one
any more, save Jesus only with themselves.

And as they were coming down from the 9
mountain, he charged them that they should
tell no man what things they had seen, save
when the Son of man should have risen again
from the dead. And they kept the saying, 10
questioning among themselves what the rising
again from the dead should mean. And they 11
[2] Or, How is it *that the scribes say . . . come?* asked him, saying, [2]The scribes say that Elijah
must first come. And he said unto them, 12
Elijah indeed cometh first, and restoreth all
things: and how is it written of the Son of
man, that he should suffer many things and
be set at nought? But I say unto you, that 13
Elijah is come, and they have also done unto
him whatsoever they listed, even as it is written
of him.

And when they came to the disciples, they 14
saw a great multitude about them, and scribes
questioning with them. And straightway all 15
the multitude, when they saw him, were greatly
amazed, and running to him saluted him. And 16
he asked them, What question ye with them?

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17 And one of the multitude answered him,
[1]Master, I brought unto thee my son, which
18 hath a dumb spirit; and wheresoever it taketh
him, it [2]dasheth him down: and he foameth,
and grindeth his teeth, and pineth away: and I
spake to thy disciples that they should cast it
19 out; and they were not able. And he answer-
eth them and saith, O faithless generation, how
long shall I be with you? how long shall I
20 bear with you? bring him unto me. And they
brought him unto him: and when he saw him,
straightway the spirit [3]tare him grievously; and
he fell on the ground, and wallowed foaming.
21 And he asked his father, How long time is it
since this hath come unto him? And he said,
22 From a child. And oft-times it hath cast him
both into the fire and into the waters, to de-
stroy him: but if thou canst do anything, have
23 compassion on us, and help us. And Jesus
said unto him, If thou canst! All things are
24 possible to him that believeth. Straightway
the father of the child cried out, and said[4], I
25 believe; help thou mine unbelief. And when
Jesus saw that a multitude came running toge-
ther, he rebuked the unclean spirit, saying unto
him, Thou dumb and deaf spirit, I command
thee, come out of him, and enter no more into
26 him. And having cried out, and [3]torn him much,
he came out: and *the child* became as one
dead; insomuch that the more part said, He is
27 dead. But Jesus took him by the hand, and
28 raised him up; and he arose. And when he
was come into the house, his disciples asked
him privately, [5]*saying*, We could not cast it
29 out. And he said unto them. This kind can
come out by nothing, save by prayer[6].
30 And they went forth from thence, and passed
through Galilee; and he would not that any

[1] Or, *Teacher*

[2] Or, *rendeth him*

[3] Or, *convulsed*

[4] Many ancient authorities add *with tears.*

[5] Or, How is it *that we could not cast it out?*

[6] Many ancient authorities add *and fasting.*

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man should know it. For he taught his dis- 31
ciples, and said unto them, The Son of man
is delivered up into the hands of men, and
they shall kill him; and when he is killed,
after three days he shall rise again. But they 32
understood not the saying, and were afraid
to ask him.

And they came to Capernaum: and when 33
he was in the house he asked them, What
were ye reasoning in the way? But they 34
held their peace: for they had disputed one
[1] Gr. *greater.* with another in the way, who *was* the [1]greatest.
And he sat down, and called the twelve; and 35
he saith unto them, If any man would be first,
he shall be last of all, and minister of all.
And he took a little child, and set him in the 36
midst of them: and taking him in his arms,
he said unto them, Whosoever shall receive 37
one of such little children in my name, re-
ceiveth me: and whosoever receiveth me, re-
ceiveth not me, but him that sent me.

[2] Or, *Teacher* John said unto him, [2]Master, we saw one 38
[3] Gr. *demons.* casting out [3]devils in thy name: and we for-
bade him, because he followed not us. But 39
Jesus said, Forbid him not: for there is no
[4] Gr. *power.* man which shall do a [4]mighty work in my
name, and be able quickly to speak evil of
me. For he that is not against us is for us. 40
For whosoever shall give you a cup of water 41
[5] Gr. *in name that ye are.* to drink, [5]because ye are Christ's, verily I say
unto you, he shall in no wise lose his reward.
And whosoever shall cause one of these little 42
[6] Many ancient authorities omit *on me.* ones that believe [6]on me to stumble, it were
better for him if [7]a great millstone were
[7] Gr. *a millstone turned by an ass.* hanged about his neck, and he were cast into
the sea. And if thy hand cause thee to 43
stumble, cut it off: it is good for thee to enter
into life maimed, rather than having thy two

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hands to go into [1]hell, into the unquenchable
45 fire.[2] And if thy foot cause thee to stumble,
cut it off: it is good for thee to enter into
life halt, rather than having thy two feet to be
47 cast into [1]hell. And if thine eye cause thee to
stumble, cast it out: it is good for thee to enter
into the kingdom of God with one eye, rather
than having two eyes to be cast into [1]hell;
48 where their worm dieth not, and the fire is not
49 quenched. For every one shall be salted with
50 fire[3]. Salt is good: but if the salt have lost its
saltness, wherewith will ye season it? Have salt
in yourselves, and be at peace one with another.
10 1 And he arose from thence, and cometh into
the borders of Judæa and beyond Jordan: and
multitudes come together unto him again; and,
2 as he was wont, he taught them again. And
there came unto him Pharisees, and asked him,
Is it lawful for a man to put away *his* wife?
3 tempting him. And he answered and said unto
4 them, What did Moses command you? And
they said, Moses suffered to write a bill of
5 divorcement, and to put her away. But Jesus
said unto them, For your hardness of heart he
6 wrote you this commandment. But from the
beginning of the creation, Male and female
7 made he them. For this cause shall a man
leave his father and mother, [4]and shall cleave
8 to his wife; and the twain shall become one
flesh: so that they are no more twain, but one
9 flesh. What therefore God hath joined toge-
10 ther, let not man put asunder. And in the
house the disciples asked him again of this
11 matter. And he saith unto them, Whosoever
shall put away his wife, and marry another,
12 committeth adultery against her: and if she
herself shall put away her husband, and marry
another, she committeth adultery.

[1] Gr. *Gehenna.*

[2] Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

[3] Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.

[4] Some ancient authorities omit *and shall cleave to his wife.*

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And they brought unto him little children, 13
that he should touch them: and the disciples
rebuked them. But when Jesus saw it, he was 14
moved with indignation, and said unto them,
Suffer the little children to come unto me;
forbid them not: for of such is the kingdom of
God. Verily I say unto you, Whosoever shall 15
not receive the kingdom of God as a little child,
he shall in no wise enter therein. And he took 16
them in his arms, and blessed them, laying his
hands upon them.

[1] Or, *on his way*

[2] Or, *Teacher*

And as he was going forth [1]into the way, 17
there ran one to him, and kneeled to him, and
asked him, Good [2]Master, what shall I do that
I may inherit eternal life? And Jesus said unto 18
him, Why callest thou me good? none is good
save one, *even* God. Thou knowest the com- 19
mandments, Do not kill, Do not commit adul-
tery, Do not steal, Do not bear false witness,
Do not defraud, Honour thy father and mother.
And he said unto him, [2]Master, all these things 20
have I observed from my youth. And Jesus 21
looking upon him loved him, and said unto
him, One thing thou lackest: go, sell whatso-
ever thou hast, and give to the poor, and thou
shalt have treasure in heaven: and come,
follow me. But his countenance fell at the 22
saying, and he went away sorrowful: for he
was one that had great possessions.

And Jesus looked round about, and saith 23
unto his disciples, How hardly shall they that
have riches enter into the kingdom of God!
And the disciples were amazed at his words. 24
But Jesus answereth again, and saith unto
them, Children, how hard is it [3]for them that
trust in riches to enter into the kingdom of
God! It is easier for a camel to go through a 25
needle's eye, than for a rich man to enter into

[3] Some ancient authorities omit *for them that trust in riches*

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26 the kingdom of God. And they were astonished exceedingly, saying [1]unto him, Then
27 who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.
28 Peter began to say unto him, Lo, we have left
29 all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and
30 for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the
31 [2]world to come eternal life. But many *that are* first shall be last; and the last first.
32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; [3]and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to
33 happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall
34 deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.
35 And there come near unto him James and John, the sons of Zebedee, saying unto him, [4]Master, we would that thou shouldest do for
36 us whatsoever we shall ask of thee. And he said unto them, What would ye that I should
37 do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand,
38 and one on *thy* left hand, in thy glory. But Jesus said unto them, Ye know not what ye

[1] Many ancient authorities read *among themselves.*

[2] Or, *age*

[3] Or, *but some as they followed were afraid*

[4] Or, *Teacher*

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ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, 39
We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand 40
or on *my* left hand is not mine to give: but *it is for them* for whom it hath been prepared.
And when the ten heard it, they began to 41
be moved with indignation concerning James and John. And Jesus called them to him, 42
and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so 43
among you: but whosoever would become
[1] Or, *servant* great among you, shall be your [1]minister: and 44
whosoever would be first among you, shall be
[2] Gr. *bond-servant.* [2]servant of all. For verily the Son of man 45
came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they come to Jericho: and as he went 46
out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.
And when he heard that it was Jesus of Naza- 47
reth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And 48
many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.
And Jesus stood still, and said, Call ye him. 49
And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee.
And he, casting away his garment, sprang up, 50
and came to Jesus. And Jesus answered 51
him, and said, What wilt thou that I should do

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unto thee? And the blind man said unto him,
52 [1]Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath [2]made thee whole. And straightway he received his sight, and followed him in the way.

[1] See John xx. 16.
[2] Or, *saved thee*

11 1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of
2 Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.
3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he [3]will send him [4]back hither.
4 And they went away, and found a colt tied at the door without in the open street; and
5 they loose him. And certain of them that stood there said unto them, What do ye,
6 loosing the colt? And they said unto them even as Jesus had said: and they let them go.
7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.
8 And many spread their garments upon the way; and others [5]branches, which they had cut
9 from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the
10 Lord: Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.
11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.
12 And on the morrow, when they were come
13 out from Bethany, he hungered. And seeing

[3] Gr. *sendeth.*
[4] Or, *again*
[5] Gr. *layers of leaves.*

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a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And 14
he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

And they come to Jerusalem: and he en- 15
tered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man 16
should carry a vessel through the temple. And 17
he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests and the scribes 18
heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

[1] Gr. *whenever evening came.*
[2] Some ancient authorities read *they.*

And [1]every evening [2]he went forth out of 19
the city.

And as they passed by in the morning, they 20
saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto 21
him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answer- 22
ing saith unto them, Have faith in God. Verily 23
I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All 24
things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, for- 25
give, if ye have aught against any one; that

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your Father also which is in heaven may forgive you your trespasses.[1]

[1] Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and
28 the elders; and they said unto him, By what authority doest thou these things? or who gave
29 thee this authority to do these things? And Jesus said unto them, I will ask of you one [2]question, and answer me, and I will tell you
30 by what authority I do these things. The baptism of John, was it from heaven, or from
31 men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not
32 believe him? [3]But should we say, From men— they feared the people: [4]for all verily held John
33 to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

[2] Gr. *word.*

[3] Or, *But shall we say, From men?*

[4] Or, *for all held John to be a prophet indeed.*

12 1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.
2 And at the season he sent to the husbandmen a [5]servant, that he might receive from the husbandmen of the fruits of the vineyard.
3 And they took him, and beat him, and sent
4 him away empty. And again he sent unto them another [5]servant; and him they wounded
5 in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some.
6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence
7 my son. But those husbandmen said among

[5] Gr. *bond servant.*

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themselves, This is the heir; come, let us kill
him, and the inheritance shall be ours. And 8
they took him, and killed him, and cast him
forth out of the vineyard. What therefore 9
will the lord of the vineyard do? he will come
and destroy the husbandmen, and will give the
vineyard unto others. Have ye not read even 10
this scripture;

The stone which the builders rejected,
The same was made the head of the
corner:
This was from the Lord, 11
And it is marvellous in our eyes?

And they sought to lay hold on him; and 12
they feared the multitude; for they perceived
that he spake the parable against them: and
they left him, and went away.

And they send unto him certain of the 13
Pharisees and of the Herodians, that they
might catch him in talk. And when they were 14
[1] Or, *Teacher* come, they say unto him, [1]Master, we know
that thou art true, and carest not for any one:
for thou regardest not the person of men,
but of a truth teachest the way of God: Is
it lawful to give tribute unto Cæsar, or not?
Shall we give, or shall we not give? But 15
he, knowing their hypocrisy, said unto them,
[2] See marginal note on Matt. xviii. 28. Why tempt ye me? bring me a [2]penny, that I
may see it. And they brought it. And he 16
saith unto them, Whose is this image and
superscription? And they said unto him,
Cæsar's. And Jesus said unto them, Render 17
unto Cæsar the things that are Cæsar's, and
unto God the things that are God's. And they
marvelled greatly at him.

And there come unto him Sadducees, which 18
say that there is no resurrection; and they
asked him, saying, [1]Master, Moses wrote unto 19

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us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his
20 brother. There were seven brethren: and the
21 first took a wife, and dying left no seed; and the second took her, and died, leaving no seed
22 behind him; and the third likewise: and the seven left no seed. Last of all the woman
23 also died. In the resurrection whose wife shall she be of them? for the seven had her to
24 wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the
25 scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as
26 angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac,
27 and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.
28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What com-
29 mandment is the first of all? Jesus answered, The first is, Hear, O Israel; [1]The Lord our
30 God, the Lord is one: and thou shalt love the Lord thy God [2]with all thy heart, and [2]with all thy soul, and [2]with all thy mind, and [2]with all
31 thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none
32 other commandment greater than these. And the scribe said unto him, Of a truth, [3]Master, thou hast well said that he is one; and there
33 is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour

[1] Or, *The Lord is our God; the Lord is one*
[2] Gr. *from.*
[3] Or, *Teacher*

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as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw 34
that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answered and said, as he taught 35
in the temple, How say the scribes that the Christ is the son of David? David himself 36
said in the Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies [1]the footstool of thy feet.

[1] Some ancient authorities read *underneath thy feet.*

David himself calleth him Lord; and whence 37
is he his son? And [2]the common people heard him gladly.

[2] Or, *the great multitude*

And in his teaching he said, Beware of the 38
scribes, which desire to walk in long robes, and *to have* salutations in the marketplaces, and chief 39
seats in the synagogues, and chief places at feasts: they which devour widows' houses, [3]and 40
for a pretence make long prayers; these shall receive greater condemnation.

[3] Or, *even while for a pretence they make*

And he sat down over against the treasury, 41
and beheld how the multitude cast [4]money into the treasury: and many that were rich cast in much. And there came [5]a poor widow, and 42
she cast in two mites, which make a farthing. And he called unto him his disciples, and said 43
unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast 44
in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

[4] Gr. *brass.*

[5] Gr. *one.*

And as he went forth out of the temple, one 1 13
of his disciples saith unto him, [6]Master, behold, what manner of stones and what manner of

[6] Or, *Teacher*

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2 buildings! And Jesus said unto him, Seest
thou these great buildings? there shall not be
left here one stone upon another, which shall
not be thrown down.
3 And as he sat on the mount of Olives over
against the temple, Peter and James and John
4 and Andrew asked him privately, Tell us, when
shall these things be? and what *shall be* the
sign when these things are all about to be
5 accomplished? And Jesus began to say unto
them, Take heed that no man lead you astray.
6 Many shall come in my name, saying, I am *he*;
7 and shall lead many astray. And when ye
shall hear of wars and rumours of wars, be
not troubled: *these things* must needs come to
8 pass; but the end is not yet. For nation shall
rise against nation, and kingdom against king-
dom: there shall be earthquakes in divers
places; there shall be famines: these things
are the beginning of travail.
9 But take ye heed to yourselves: for they
shall deliver you up to councils; and in syna-
gogues shall ye be beaten; and before go-
vernors and kings shall ye stand for my sake,
10 for a testimony unto them. And the gospel
must first be preached unto all the nations.
11 And when they lead you *to judgement*, and
deliver you up, be not anxious beforehand what
ye shall speak: but whatsoever shall be given
you in that hour, that speak ye: for it is not
12 ye that speak, but the Holy Ghost. And
brother shall deliver up brother to death, and
the father his child; and children shall rise up
against parents, and [1]cause them to be put [1] Or, *put them to death*
13 to death. And ye shall be hated of all men
for my name's sake: but he that endureth
to the end, the same shall be saved.
14 But when ye see the abomination of

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desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the housetop not go down, nor enter in, to take any thing out of his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe [1]*it* not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed: behold, I have told you all things beforehand.

[1] Or, him

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these

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things coming to pass, know ye that [1]he is nigh, [1] Or, *it*
30 *even* at the doors. Verily I say unto you, This
generation shall not pass away, until all these
31 things be accomplished. Heaven and earth
shall pass away: but my words shall not pass
32 away. But of that day or that hour knoweth
no one, not even the angels in heaven,
33 neither the Son, but the Father. Take ye
heed, watch [2]and pray: for ye know not when [2] Some ancient authorities omit *and pray.*
34 the time is. *It is* as *when* a man, sojourning
in another country, having left his house, and
given authority to his [3]servants, to each one his [3] Gr. *bond-servants.*
work, commanded also the porter to watch.
35 Watch therefore: for ye know not when the
lord of the house cometh, whether at even, or
at midnight, or at cockcrowing, or in the morn-
36 ing; lest coming suddenly he find you sleeping.
37 And what I say unto you I say unto all,
Watch.

14 1 Now after two days was *the feast of* the pass-
over and the unleavened bread: and the chief
priests and the scribes sought how they might
2 take him with subtilty, and kill him: for they
said, Not during the feast, lest haply there shall
be a tumult of the people.

3 And while he was in Bethany in the house of
Simon the leper, as he sat at meat, there came
a woman having [4]an alabaster cruse of oint- [4] Or, *a flask*
ment of [5]spikenard very costly; *and* she brake [5] Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid.*
4 the cruse, and poured it over his head. But
there were some that had indignation among
themselves, *saying*, To what purpose hath this
5 waste of the ointment been made? For this
ointment might have been sold for above
three hundred [6]pence, and given to the poor. [6] See marginal note on ch. xii. 15.
6 And they murmured against her. But Jesus
said, Let her alone; why trouble ye her? she
7 hath wrought a good work on me. For ye

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have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: 8
she hath anointed my body aforehand for the burying. And verily I say unto you, Where- 9
soever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

[1] Gr. *the one of the twelve.*

And Judas Iscariot, [1]he that was one of the 10
twelve, went away unto the chief priests, that he might deliver him unto them. And they, 11
when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*

And on the first day of unleavened bread, 12
when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?
And he sendeth two of his disciples, and saith 13
unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, 14

[2] Or, *Teacher*

say to the goodman of the house, The [2]Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And 15
he will himself shew you a large upper room furnished *and* ready: and there make ready for us. And the disciples went forth, and came 16
into the city, and found as he had said unto them: and they made ready the passover.

And when it was evening he cometh with 17

[3] Gr. *reclined.*

the twelve. And as they [3]sat and were eating, 18
Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me.
They began to be sorrowful, and to say unto 19
him one by one, Is it I? And he said unto 20
them, *It is* one of the twelve, he that dippeth

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21 with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [1]for that man if he had not been born.

22 And as they were eating, he took [2]bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.

23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of

24 it. And he said unto them, This is my blood of [3]the [4]covenant, which is shed for many.

25 Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be [5]offended: for it is written, I will smite the shepherd, and the sheep shall be scattered

28 abroad. Howbeit, after I am raised up, I

29 will go before you into Galilee. But Peter said unto him, Although all shall be [5]offended,

30 yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt

31 deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

32 And they come unto [6]a place which was named Gethsemane: and he saith unto his

33 disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore

34 troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide

35 ye here, and watch. And he went forward a little, and fell on the ground, and prayed that,

[1] Gr. *for him if that man.*

[2] Or, *a loaf*

[3] Or, *the testament*

[4] Some ancient authorities insert *new.*

[5] Gr. *caused to stumble.*

[6] Gr. *an enclosed piece of ground.*

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if it were possible, the hour might pass away from him. And he said, Abba, Father, all 36
things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them 37
sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?
[1] Or, *Watch ye, and pray that ye enter not*
[1] Watch and pray, that ye enter not into tempta- 38
tion: the spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, 39
saying the same words. And again he came, 40
and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time, and saith 41
unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he 42
that betrayeth me is at hand.

And straightway, while he yet spake, cometh 43
Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a 44
token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came 45
[2] Gr. *kissed him much.*
to him, and saith, Rabbi; and [2]kissed him. And they laid hands on him, and took him. 46
But a certain one of them that stood by 47
[3] Gr. *bond-servant.*
drew his sword, and smote the [3]servant of the high priest, and struck off his ear. And 48
Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you 49
in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. And they all left him, and fled. 50

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51 And a certain young man followed with him,
having a linen cloth cast about him, over *his*
52 naked *body*: and they lay hold on him; but
he left the linen cloth, and fled naked.
53 And they led Jesus away to the high priest:
and there come together with him all the
chief priests and the elders and the scribes.
54 And Peter had followed him afar off, even
within, into the court of the high priest; and
he was sitting with the officers, and warming
55 himself in the light *of the fire.* Now the chief
priests and the whole council sought witness
against Jesus to put him to death; and found
56 it not. For many bare false witness against
him, and their witness agreed not together.
57 And there stood up certain, and bare false
58 witness against him, saying, We heard him
say, I will destroy this [1]temple that is made
with hands, and in three days I will build
59 another made without hands. And not even
60 so did their witness agree together. And the
high priest stood up in the midst, and asked
Jesus, saying, Answerest thou nothing? what
61 is it which these witness against thee? But
he held his peace, and answered nothing.
Again the high priest asked him, and saith
unto him, Art thou the Christ, the Son of the
62 Blessed? And Jesus said, I am: and ye
shall see the Son of man sitting at the right
hand of power, and coming with the clouds of
63 heaven. And the high priest rent his clothes,
and saith, What further need have we of wit-
64 nesses? Ye have heard the blasphemy: what
think ye? And they all condemned him to be
65 [2]worthy of death. And some began to spit on
him, and to cover his face, and to buffet him,
and to say unto him, Prophesy: and the officers
received him with [3]blows of their hands.

[1] Or, *sanctuary*

[2] Gr. *liable to.*

[3] Or, *strokes of rods*

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And as Peter was beneath in the court, there 66
cometh one of the maids of the high priest;
and seeing Peter warming himself, she looked 67
upon him, and saith, Thou also wast with the
Nazarene, *even* Jesus. But he denied, saying, 68
[1] I neither know, nor understand what thou
sayest: and he went out into the [2]porch;
[3]and the cock crew. And the maid saw him, 69
and began again to say to them that stood by,
This is *one* of them. But he again denied it. 70
And after a little while again they that stood
by said to Peter, Of a truth thou art *one* of
them; for thou art a Galilæan. But he began 71
to curse, and to swear, I know not this man of
whom ye speak. And straightway the second 72
time the cock crew. And Peter called to mind
the word, how that Jesus said unto him, Before
the cock crow twice, thou shalt deny me thrice.
[4]And when he thought thereon, he wept.

[1] Or, *I neither know, nor understand: thou, what sayest thou?*
[2] Gr. *forecourt.*
[3] Many ancient authorities omit *and the cock crew.*
[4] Or, *And he began to weep.*

And straightway in the morning the chief 15
priests with the elders and scribes, and the
whole council, held a consultation, and bound
Jesus, and carried him away, and delivered him
up to Pilate. And Pilate asked him, Art thou 2
the King of the Jews? And he answering saith
unto him, Thou sayest. And the chief priests 3
accused him of many things. And Pilate again 4
asked him, saying, Answerest thou nothing?
behold how many things they accuse thee of.
But Jesus no more answered anything; inso- 5
much that Pilate marvelled.
Now at [5]the feast he used to release unto 6
them one prisoner, whom they asked of him.
And there was one called Barabbas, *lying* 7
bound with them that had made insurrection,
men who in the insurrection had committed
murder. And the multitude went up and 8
began to ask him *to do* as he was wont to do

[5] Or, *a feast*

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9 unto them. And Pilate answered them, saying,
Will ye that I release unto you the King of the
10 Jews? For he perceived that for envy the
11 chief priests had delivered him up. But the
chief priests stirred up the multitude, that he
should rather release Barabbas unto them.
12 And Pilate again answered and said unto
them, What then shall I do unto him whom
13 ye call the King of the Jews? And they cried
14 out again, Crucify him. And Pilate said unto
them, Why, what evil hath he done? But they
15 cried out exceedingly, Crucify him. And Pilate,
wishing to content the multitude, released unto
them Barabbas, and delivered Jesus, when he
had scourged him, to be crucified.

16 And the soldiers led him away within the
court, which is the [1]Prætorium; and they call [1] Or, *palace*
17 together the whole [2]band. And they clothe him [2] Or, *cohort*
with purple, and plaiting a crown of thorns,
18 they put it on him; and they began to salute
19 him, Hail, King of the Jews! And they smote
his head with a reed, and did spit upon him,
20 and bowing their knees worshipped him. And
when they had mocked him, they took off from
him the purple, and put on him his garments.
And they lead him out to crucify him.

21 And they [3]compel one passing by, Simon of [3] Gr. *impress.*
Cyrene, coming from the country, the father of
Alexander and Rufus, to go *with them*, that he
22 might bear his cross. And they bring him
unto the place Golgotha, which is, being inter-
23 preted, The place of a skull. And they offered
him wine mingled with myrrh: but he received
24 it not. And they crucify him, and part his
garments among them, casting lots upon them,
25 what each should take. And it was the third
26 hour, and they crucified him. And the super-
scription of his accusation was written over,

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THE KING OF THE JEWS. And with him they 27
crucify two robbers; one on his right hand,
and one on his left.[1] And they that passed 29
by railed on him, wagging their heads, and say-
ing, Ha! thou that destroyest the [2]temple, and
buildest it in three days, save thyself, and 30
come down from the cross. In like manner 31
also the chief priests mocking *him* among
themselves with the scribes said, He saved
others; [3]himself he cannot save. Let the 32
Christ, the King of Israel, now come down
from the cross, that we may see and believe.
And they that were crucified with him re-
proached him.

And when the sixth hour was come, there 33
was darkness over the whole [4]land until the
ninth hour. And at the ninth hour Jesus cried 34
with a loud voice, Eloi, Eloi, lama sabach-
thani? which is, being interpreted, My God,
my God, [5]why hast thou forsaken me? And 35
some of them that stood by, when they heard
it, said, Behold, he calleth Elijah. And one 36
ran, and filling a sponge full of vinegar, put it
on a reed, and gave him to drink, saying,
Let be; let us see whether Elijah cometh to
take him down. And Jesus uttered a loud 37
voice, and gave up the ghost. And the veil 38
of the [2]temple was rent in twain from the top
to the bottom. And when the centurion, 39
which stood by over against him, saw that
he [6]so gave up the ghost, he said, Truly this
man was [7]the Son of God. And there were 40
also women beholding from afar: among whom
were both Mary Magdalene, and Mary the mo-
ther of James the [8]less and of Joses, and Salome;
who, when he was in Galilee, followed him, and 41
ministered unto him; and many other women
which came up with him unto Jerusalem.

[1] Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.
[2] Or, *sanctuary*
[3] Or, *can he not save himself?*
[4] Or, *earth*
[5] Or, *why didst thou forsake me?*
[6] Many ancient authorities read *so cried out, and gave up the ghost.*
[7] Or, *a son of God*
[8] Gr. *little.*

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42 And when even was now come, because it
was the Preparation, that is, the day before the
43 sabbath, there came Joseph of Arimathæa, a
councillor of honourable estate, who also him-
self was looking for the kingdom of God; and
he boldly went in unto Pilate, and asked for
44 the body of Jesus. And Pilate marvelled if he
were already dead: and calling unto him the
centurion, he asked him whether he [1]had been
45 any while dead. And when he learned it of
the centurion, he granted the corpse to Joseph.
46 And he bought a linen cloth, and taking him
down, wound him in the linen cloth, and laid
him in a tomb which had been hewn out of a
rock; and he rolled a stone against the door of
47 the tomb. And Mary Magdalene and Mary the
mother of Joses beheld where he was laid.

16 1 And when the sabbath was past, Mary Mag-
dalene, and Mary the *mother* of James, and
Salome, bought spices, that they might come
2 and anoint him. And very early on the first
day of the week, they come to the tomb when
3 the sun was risen. And they were saying
among themselves, Who shall roll us away the
4 stone from the door of the tomb? and look-
ing up, they see that the stone is rolled
5 back: for it was exceeding great. And enter-
ing into the tomb, they saw a young man
sitting on the right side, arrayed in a white
6 robe; and they were amazed. And he saith
unto them, Be not amazed: ye seek Jesus, the
Nazarene, which hath been crucified: he is
risen; he is not here: behold, the place where
7 they laid him! But go, tell his disciples and
Peter, He goeth before you into Galilee:
there shall ye see him, as he said unto you.
8 And they went out, and fled from the tomb;
for trembling and astonishment had come upon

[1] Many ancient authorities read *were already dead.*

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them: and they said nothing to any one; for they were afraid.

[1] The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.
[2] Gr. *demons.*

[1] Now when he was risen early on the first 9
day of the week, he appeared first to Mary
Magdalene, from whom he had cast out seven
[2] devils. She went and told them that had 10
been with him, as they mourned and wept.
And they, when they heard that he was alive, 11
and had been seen of her, disbelieved.

And after these things he was manifested in 12
another form unto two of them, as they walked,
on their way into the country. And they went 13
away and told it unto the rest: neither be-
lieved they them.

And afterward he was manifested unto the 14
eleven themselves as they sat at meat; and he
upbraided them with their unbelief and hard-
ness of heart, because they believed not them
which had seen him after he was risen. And 15
he said unto them, Go ye into all the world,
and preach the gospel to the whole creation.
He that believeth and is baptized shall be 16
saved; but he that disbelieveth shall be con-
demned. And these signs shall follow them that 17
believe: in my name shall they cast out [2] devils;
[3] Some ancient authorities omit *new.*
they shall speak with [3] new tongues; they shall 18
take up serpents, and if they drink any deadly
thing, it shall in no wise hurt them; they shall
lay hands on the sick, and they shall recover.

So then the Lord Jesus, after he had spoken 19
unto them, was received up into heaven, and
sat down at the right hand of God. And they 20
went forth, and preached everywhere, the Lord
working with them, and confirming the word by
the signs that followed. Amen.

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THE GOSPEL

ACCORDING TO

S. LUKE.

1 1 FORASMUCH as many have taken in hand to
draw up a narrative concerning those matters
2 which have been [1]fulfilled among us, even as
they delivered them unto us, which from the
beginning were eyewitnesses and ministers of
3 the word, it seemed good to me also, having
traced the course of all things accurately from
the first, to write unto thee in order, most
4 excellent Theophilus; that thou mightest know
the certainty concerning the [2]things [3]wherein
thou wast instructed.

5 THERE was in the days of Herod, king of
Judæa, a certain priest named Zacharias, of the
course of Abijah: and he had a wife of the
daughters of Aaron, and her name was Elisa-
6 beth. And they were both righteous before
God, walking in all the commandments and
7 ordinances of the Lord blameless. And they
had no child, because that Elisabeth was bar-
ren, and they both were *now* [4]well stricken in
years.

8 Now it came to pass, while he executed the
priest's office before God in the order of his
9 course, according to the custom of the priest's
office, his lot was to enter into the [5]temple
10 of the Lord and burn incense. And the

[1] Or, *fully established*

[2] Gr. *words.*
[3] Or, *which thou wast taught by word of mouth*

[4] Gr. *advanced in their days.*

[5] Or, *sanctuary*

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whole multitude of the people were praying
without at the hour of incense. And there ap- 11
peared unto him an angel of the Lord standing
on the right side of the altar of incense. And 12
Zacharias was troubled when he saw *him*, and
fear fell upon him. But the angel said unto 13
him, Fear not, Zacharias: because thy supplica-
tion is heard, and thy wife Elisabeth shall bear
thee a son, and thou shalt call his name John.
And thou shalt have joy and gladness; and 14
many shall rejoice at his birth. For he shall 15
be great in the sight of the Lord, and he shall
[1] Gr. *sikera.* drink no wine nor [1]strong drink; and he shall
[2] Or, *Holy Spirit*: and so throughout this book. be filled with the [2]Holy Ghost, even from his
mother's womb. And many of the children of 16
Israel shall he turn unto the Lord their God.
[3] Some ancient authorities read *come nigh before his face.* And he shall [3]go before his face in the spirit 17
and power of Elijah, to turn the hearts of the
fathers to the children, and the disobedient *to
walk* in the wisdom of the just; to make ready
for the Lord a people prepared *for him.* And 18
Zacharias said unto the angel, Whereby shall
I know this? for I am an old man, and my
[4] Gr. *advanced in her days.* wife [4]well stricken in years. And the angel 19
answering said unto him, I am Gabriel, that
stand in the presence of God; and I was sent
to speak unto thee, and to bring thee these
good tidings. And behold, thou shalt be silent 20
and not able to speak, until the day that these
things shall come to pass, because thou be-
lievedst not my words, which shall be fulfilled
in their season. And the people were waiting 21
[5] Or, *at his tarrying* for Zacharias, and they marvelled [5]while he
[6] Or, *sanctuary* tarried in the [6]temple. And when he came 22
out, he could not speak unto them: and they
perceived that he had seen a vision in the
[6]temple: and he continued making signs unto
them, and remained dumb. And it came to 23

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pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months,
25 saying, Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee,
27 named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of
28 David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art [1]highly favoured, the Lord *is* with thee[2].
29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation
30 this might be. And the angel said unto her, Fear not, Mary: for thou hast found [3]favour
31 with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt
32 call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne
33 of his father David: and he shall reign over the house of Jacob [4]for ever; and of his
34 kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing
35 I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also [5]that which [6]is to be born [7]shall be called holy,
36 the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with
37 her that [8]was called barren. For no word
38 from God shall be void of power. And Mary said, Behold, the [9]handmaid of the Lord; be it

[1] Or, *endued with grace*
[2] Many ancient authorities add *blessed* art *thou among women*. See ver. 42.
[3] Or, *grace*
[4] Gr. *unto the ages.*
[5] Or, *the holy thing which is to be born shall be called the Son of God.*
[6] Or, *is begotten*
[7] Some ancient authorities insert *of thee.*
[8] Or, *is*
[9] Gr. *bondmaid.*

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unto me according to thy word. And the angel departed from her.

And Mary arose in these days and went into 39
the hill country with haste, into a city of Judah;
and entered into the house of Zacharias and 40
saluted Elisabeth. And it came to pass, when 41
Elisabeth heard the salutation of Mary, the
babe leaped in her womb; and Elisabeth was
filled with the Holy Ghost; and she lifted up 42
her voice with a loud cry, and said, Blessed
art thou among women, and blessed *is* the fruit
of thy womb. And whence is this to me, that 43
the mother of my Lord should come unto me?
For behold, when the voice of thy salutation 44
came into mine ears, the babe leaped in my
[1] Or, *believed that there shall be* womb for joy. And blessed *is* she that [1]be- 45
lieved; for there shall be a fulfilment of the
things which have been spoken to her from the
Lord. And Mary said, 46

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my 47
Saviour.
For he hath looked upon the low estate of 48
[2] Gr. *bond-maiden.* his [2]handmaiden:
For behold, from henceforth all gene-
rations shall call me blessed.
For he that is mighty hath done to me 49
great things;
And holy is his name.
And his mercy is unto generations and 50
generations
On them that fear him.
He hath shewed strength with his arm; 51
[3] Or, *by* He hath scattered the proud [3]in the ima-
gination of their heart.
He hath put down princes from *their* 52
thrones,
And hath exalted them of low degree.

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53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.
56 And Mary abode with her about three months, and returned unto her house.
57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth
58 a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.
59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the
60 name of his father. And his mother answered and said, Not so; but he shall be called John.
61 And they said unto her, There is none of thy
62 kindred that is called by this name. And they made signs to his father, what he would
63 have him called. And he asked for a writing tablet, and wrote, saying, His name is John.
64 And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and
65 he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the
66 hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,

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And hath raised up a horn of salvation 69
for us
In the house of his servant David
(As he spake by the mouth of his holy 70
prophets which have been since the
world began),
Salvation from our enemies, and from the 71
hand of all that hate us;
To shew mercy towards our fathers, 72
And to remember his holy covenant;
The oath which he sware unto Abraham 73
our father,
To grant unto us that we being delivered 74
out of the hand of our enemies
Should serve him without fear,
In holiness and righteousness before him 75
all our days.
Yea and thou, child, shalt be called the 76
prophet of the Most High:
For thou shalt go before the face of the
Lord to make ready his ways;
To give knowledge of salvation unto his 77
people
In the remission of their sins,
Because of the [1]tender mercy of our God, 78
[2]Whereby the dayspring from on high
[3]shall visit us,
To shine upon them that sit in darkness 79
and the shadow of death;
To guide our feet into the way of peace.

[1] Or, *heart of mercy*
[2] Or, *Wherein*
[3] Many ancient authorities read *hath visited us.*

And the child grew, and waxed strong in 80
spirit, and was in the deserts till the day of his
shewing unto Israel.

Now it came to pass in those days, there 1 2
went out a decree from Cæsar Augustus, that
all [4]the world should be enrolled. This was 2
the first enrolment made when Quirinius was
governor of Syria. And all went to enrol 3

[4] Gr. *the inhabited earth.*

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4 themselves, every one to his own city. And
Joseph also went up from Galilee, out of the
city of Nazareth, into Judæa, to the city of
David, which is called Bethlehem, because he
5 was of the house and family of David; to enrol
himself with Mary, who was betrothed to him,
6 being great with child. And it came to pass,
while they were there, the days were fulfilled
7 that she should be delivered. And she brought
forth her firstborn son; and she wrapped him
in swaddling clothes, and laid him in a manger,
because there was no room for them in the inn.
8 And there were shepherds in the same
country abiding in the field, and keeping [1]watch
9 by night over their flock. And an angel of the
Lord stood by them, and the glory of the
Lord shone round about them: and they were
10 sore afraid. And the angel said unto them,
Be not afraid; for behold, I bring you good
tidings of great joy which shall be to all the
11 people: for there is born to you this day in
the city of David a Saviour, which is [2]Christ
12 the Lord. And this *is* the sign unto you; Ye
shall find a babe wrapped in swaddling clothes,
13 and lying in a manger. And suddenly there
was with the angel a multitude of the heavenly
host praising God, and saying,

14 Glory to God in the highest,
And on earth [3]peace among [4]men in
whom he is well pleased.

15 And it came to pass, when the angels went
away from them into heaven, the shepherds
said one to another, Let us now go even unto
Bethlehem, and see this [5]thing that is come
to pass, which the Lord hath made known unto
16 us. And they came with haste, and found
both Mary and Joseph, and the babe lying
17 in the manger. And when they saw it, they

[1] Or, *night-watches*

[2] Or, *Anointed Lord*

[3] Many ancient authorities read *peace, good pleasure among men.*

[4] Gr. *men of good pleasure.*

[5] Or, *saying*

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made known concerning the saying which was spoken to them about this child. And all that 18
heard it wondered at the things which were spoken unto them by the shepherds. But 19
[1] Or, *things* Mary kept all these [1]sayings, pondering them in her heart. And the shepherds returned, 20
glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for cir- 21
cumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

And when the days of their purification 22
according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of 23
the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer 24
a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And behold, there was a man 25
in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been re- 26
vealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into 27
the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he re- 28
ceived him into his arms, and blessed God, and said,

[2] Gr. *bondservant.*
[3] Gr. *Master.*

Now lettest thou thy [2]servant depart, O 29
[3]Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation, 30

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31 Which thou hast prepared before the face
of all peoples;
32 A light for [1]revelation to the Gentiles,
And the glory of thy people Israel.
33 And his father and his mother were marvelling at the things which were spoken con-
34 cerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against;
35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may
36 be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was [2]of a great age, having lived with a husband seven years from her virginity,
37 and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day.
38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for
39 the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
40 And the child grew, and waxed strong, [3]filled with wisdom: and the grace of God was upon him.
41 And his parents went every year to Jeru-
42 salem at the feast of the passover. And when he was twelve years old, they went up after the
43 custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his
44 parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk

[1] Or, *the unveiling of the Gentiles*

[2] Gr. *advanced in many days.*

[3] Gr. *becoming full of wisdom.*

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and acquaintance: and when they found him 45
not, they returned to Jerusalem, seeking for
him. And it came to pass, after three days 46
they found him in the temple, sitting in the
[1] Or, *teachers* midst of the [1]doctors, both hearing them, and
asking them questions: and all that heard him 47
were amazed at his understanding and his an-
swers. And when they saw him, they were 48
astonished: and his mother said unto him,
[2] Gr. *Child.* [2]Son, why hast thou thus dealt with us? be-
hold, thy father and I sought thee sorrowing.
And he said unto them, How is it that ye 49
[3] Or, *about my Father's business* sought me? wist ye not that I must be [3]in my
Father's house? And they understood not the 50
Gr. *in the things of my Father.* saying which he spake unto them. And he 51
went down with them, and came to Nazareth;
and he was subject unto them: and his mother
[4] Or, *things* kept all *these* [4]sayings in her heart.
[5] Or, *age* And Jesus advanced in wisdom and [5]stature, 52
[6] Or, *grace* and in [6]favour with God and men.

Now in the fifteenth year of the reign of 1 3
Tiberius Cæsar, Pontius Pilate being governor
of Judæa, and Herod being tetrarch of Galilee,
and his brother Philip tetrarch of the region of
Ituræa and Trachonitis, and Lysanias tetrarch
of Abilene, in the high-priesthood of Annas 2
and Caiaphas, the word of God came unto
John the son of Zacharias in the wilderness.
And he came into all the region round about 3
Jordan, preaching the baptism of repentance
unto remission of sins; as it is written in the 4
book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled, 5
And every mountain and hill shall be
brought low;

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And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of
God.
7 He said therefore to the multitudes that
went out to be baptized of him, Ye offspring of
vipers, who warned you to flee from the wrath
8 to come? Bring forth therefore fruits worthy
of [1]repentance, and begin not to say within
yourselves, We have Abraham to our father:
for I say unto you, that God is able of these
stones to raise up children unto Abraham.
9 And even now is the axe also laid unto the
root of the trees: every tree therefore that
bringeth not forth good fruit is hewn down,
10 and cast into the fire. And the multitudes
asked him, saying, What then must we do?
11 And he answered and said unto them, He
that hath two coats, let him impart to him that
hath none; and he that hath food, let him do
12 likewise. And there came also [2]publicans to
be baptized, and they said unto him, [3]Master,
13 what must we do? And he said unto them,
Extort no more than that which is appointed
14 you. And [4]soldiers also asked him, saying,
And we, what must we do? And he said unto
them, Do violence to no man, neither [5]exact
anything wrongfully; and be content with your
wages.
15 And as the people were in expectation, and
all men reasoned in their hearts concerning
16 John, whether haply he were the Christ; John
answered, saying unto them all, I indeed baptize
you with water; but there cometh he that is
mightier than I, the latchet of whose shoes I
am not [6]worthy to unloose: he shall baptize you
17 [7]with the Holy Ghost and *with* fire: whose fan
is in his hand, throughly to cleanse his threshing-

[1] Or, *your repentance*

[2] See marginal note on Matt. v. 46.

[3] Or, *Teacher*

[4] Gr. *soldiers on service.*

[5] Or, *accuse any one*

[6] Gr. *sufficient.*

[7] Or, *in*

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floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

With many other exhortations therefore preached he [1]good tidings unto the people; but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of [2]Shealtiel, the *son* of Neri, the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of [3]Salmon, the

[1] Or, *the gospel*

[2] Gr. *Salathiel.*

[3] Some ancient authorities write *Sala.*

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33 *son* of Nahshon, the *son* of Amminadab, [1]the
son of [2]Arni, the *son* of Hezron, the *son* of
34 Perez, the *son* of Judah, the *son* of Jacob, the
son of Isaac, the *son* of Abraham, the *son* of
35 Terah, the *son* of Nahor, the *son* of Serug, the
son of Reu, the *son* of Peleg, the *son* of Eber,
36 the *son* of Shelah, the *son* of Cainan, the *son* of
Arphaxad, the *son* of Shem, the *son* of Noah,
37 the *son* of Lamech, the *son* of Methuselah, the
son of Enoch, the *son* of Jared, the *son* of
38 Mahalaleel, the *son* of Cainan, the *son* of Enos,
the *son* of Seth, the *son* of Adam, the *son* of
God.

[1] Many ancient authorities insert *the* son *of Admin*: and one writes *Admin* for *Amminadab*.

[2] Some ancient authorities write *Aram*.

4 1 And Jesus, full of the Holy Spirit, returned
from the Jordan, and was led [3]by the Spirit in
2 the wilderness during forty days, being tempted
of the devil. And he did eat nothing in those
days: and when they were completed, he hun-
3 gered. And the devil said unto him, If thou
art the Son of God, command this stone that
4 it become [4]bread. And Jesus answered unto
him, It is written, Man shall not live by bread
5 alone. And he led him up, and shewed him
all the kingdoms of [5]the world in a moment
6 of time. And the devil said unto him, To thee
will I give all this authority, and the glory of
them: for it hath been delivered unto me; and
7 to whomsoever I will I give it. If thou there-
fore wilt worship before me, it shall all be thine.
8 And Jesus answered and said unto him, It is
written, Thou shalt worship the Lord thy God,
9 and him only shalt thou serve. And he led
him to Jerusalem, and set him on the [6]pinnacle
of the temple, and said unto him, If thou art
the Son of God, cast thyself down from hence:
10 for it is written,

He shall give his angels charge concerning
thee, to guard thee:

[3] Or, *in*

[4] Or, *a loaf*

[5] Gr. *the inhabited earth.*

[6] Gr. *wing.*

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and, 11

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, 12
Thou shalt not tempt the Lord thy God.

And when the devil had completed every 13
[1] Or, *until* temptation, he departed from him [1]for a season.

And Jesus returned in the power of the 14
Spirit into Galilee: and a fame went out concerning him through all the region round about.
And he taught in their synagogues, being 15
glorified of all.

And he came to Nazareth, where he had 16
been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was 17
[2] Or, *a roll* delivered unto him [2]the book of the prophet
[3] Or, *roll* Isaiah. And he opened the [3]book, and found the place where it was written,

The Spirit of the Lord is upon me, 18
[4] Or, *Wherefore* [4]Because he anointed me to preach [5]good
[5] Or, *the gospel* tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the 19
Lord.

And he closed the [3]book, and gave it back 20
to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.
And he began to say unto them, To-day 21
hath this scripture been fulfilled in your ears. And all bare him witness, and wondered 22
at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's

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23 son? And he said unto them, Doubtless ye
will say unto me this parable, Physician, heal
thyself: whatsoever we have heard done at
Capernaum, do also here in thine own country.
24 And he said, Verily I say unto you, No pro-
25 phet is acceptable in his own country. But
of a truth I say unto you, There were many
widows in Israel in the days of Elijah, when
the heaven was shut up three years and six
months, when there came a great famine over
26 all the land; and unto none of them was
Elijah sent, but only to [1]Zarephath, in the land [1] Gr. *Sarepta.*
of Sidon, unto a woman that was a widow.
27 And there were many lepers in Israel in the
time of Elisha the prophet; and none of them
was cleansed, but only Naaman the Syrian.
28 And they were all filled with wrath in the
29 synagogue, as they heard these things; and
they rose up, and cast him forth out of the
city, and led him unto the brow of the hill
whereon their city was built, that they might
30 throw him down headlong. But he passing
through the midst of them went his way.
31 And he came down to Capernaum, a city of
Galilee. And he was teaching them on the
32 sabbath day: and they were astonished at his
teaching; for his word was with authority.
33 And in the synagogue there was a man, which
had a spirit of an unclean [2]devil; and he cried [2] Gr. *demon.*
34 out with a loud voice, [3]Ah! what have we to [3] Or, *Let alone*
do with thee, thou Jesus of Nazareth? art thou
come to destroy us? I know thee who thou art,
35 the Holy One of God. And Jesus rebuked
him, saying, Hold thy peace, and come out of
him. And when the [2]devil had thrown him
down in the midst, he came out of him, having
36 done him no hurt. And amazement came
upon all, and they spake together, one with

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[1] Or, *this word, that with authority ... come out?*

another, saying, What is [1]this word? for with authority and power he commandeth the unclean spirits, and they come out. And there 37
went forth a rumour concerning him into every place of the region round about.

And he rose up from the synagogue, and 38
entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood 39
over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

And when the sun was setting, all they that 40
had any sick with divers diseases brought them unto him; and he laid his hands on every one
[2] Gr. *demons.*

of them, and healed them. And [2]devils also 41
came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

And when it was day, he came out and went 42
into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them.
[3] Or, *gospel*

But he said unto them, I must preach the [3]good 43
tidings of the kingdom of God to the other cities also: for therefore was I sent.

And he was preaching in the synagogues 44
[4] Very many ancient authorities read *Judæa.*

of [4]Galilee.

Now it came to pass, while the multitude 5 1
pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the 2
lake: but the fishermen had gone out of them, and were washing their nets. And he entered 3
into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out

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of the boat. And when he had left speaking, he said unto Simon, Put out into the deep,
and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will
let down the nets. And when they had this done, they inclosed a great multitude of fishes;
and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that
they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O
Lord. For he was amazed, and all that were with him, at the draught of the fishes
which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt
[1]catch men. And when they had brought their boats to land, they left all, and followed him.

[1] Gr. *take alive.*

And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou
canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy
departed from him. And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto
them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their
infirmities. But he withdrew himself in the deserts, and prayed.

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And it came to pass on one of those days, 17
that he was teaching; and there were Pharisees
and doctors of the law sitting by, which were
come out of every village of Galilee and Judæa
and Jerusalem: and the power of the Lord was
[1] Gr. *that he should heal.* Many ancient authorities read *that* he *should heal them.*
with him [1]to heal. And behold, men bring 18
on a bed a man that was palsied: and they
sought to bring him in, and to lay him before
him. And not finding by what *way* they might 19
bring him in because of the multitude, they
went up to the housetop, and let him down
through the tiles with his couch into the midst
before Jesus. And seeing their faith, he said, 20
Man, thy sins are forgiven thee. And the 21
scribes and the Pharisees began to reason,
saying, Who is this that speaketh blasphemies?
Who can forgive sins, but God alone? But 22
Jesus perceiving their reasonings, answered and
[2] Or, *Why*
said unto them, [2]What reason ye in your
hearts? Whether is easier, to say, Thy sins 23
are forgiven thee; or to say, Arise and walk?
But that ye may know that the Son of man 24
[3] Or, *authority*
hath [3]power on earth to forgive sins (he said
unto him that was palsied), I say unto thee,
Arise, and take up thy couch, and go unto thy
house. And immediately he rose up before 25
them, and took up that whereon he lay, and
departed to his house, glorifying God. And 26
amazement took hold on all, and they glorified
God; and they were filled with fear, saying,
We have seen strange things to-day.

And after these things he went forth, and 27
beheld a publican, named Levi, sitting at the
place of toll, and said unto him, Follow me.
And he forsook all, and rose up and followed 28
him. And Levi made him a great feast in his 29
house: and there was a great multitude of
publicans and of others that were sitting at

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30 meat with them. And [1]the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the
31 publicans and sinners? And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick.
32 I am not come to call the righteous but sinners
33 to repentance. And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees;
34 but thine eat and drink. And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them?
35 But the days will come; and when the bridegroom shall be taken away from them, then will
36 they fast in those days. And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the
37 old. And no man putteth new wine into old [2]wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins
38 will perish. But new wine must be put into
39 fresh wine-skins. And no man having drunk old *wine* desireth new: for he saith, The old is [3]good.

6 1 Now it came to pass on a [4]sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat,
2 rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is
3 not lawful to do on the sabbath day? And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that were with him;
4 how he entered into the house of God, and did take and eat the shewbread, and gave also

[1] Or, *the Pharisees and the scribes among them*

[2] That is, *skins used as bottles.*

[3] Many ancient authorities read *better.*

[4] Many ancient authorities insert *second-first.*

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to them that were with him; which it is not lawful to eat save for the priests alone? And 5
he said unto them, The Son of man is lord of the sabbath.

And it came to pass on another sabbath, 6
that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pha- 7
risees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew their thoughts; and he 8
said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And Jesus said unto 9
them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And he looked round about on 10
them all, and said unto him, Stretch forth thy hand. And he did *so*: and his hand was restored. But they were filled with [1]madness; 11
and communed one with another what they might do to Jesus.

[1] Or, *foolishness*

And it came to pass in these days, that 12
he went out into the mountain to pray; and he continued all night in prayer to God. And 13
when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles; Simon, whom he also named Peter, 14
and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and 15
Thomas, and James *the son* of Alphæus, and Simon which was called the Zealot, and Judas 16
the [2]*son* of James, and Judas Iscariot, which was the traitor; and he came down with 17
them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which

[2] Or, brother. See Jude 1.

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came to hear him, and to be healed of their
18 diseases; and they that were troubled with
19 unclean spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed *them* all.
20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is
21 the kingdom of God. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh.
22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name
23 as evil, for the Son of man's sake. Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.
24 But woe unto you that are rich! for ye have
25 received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall
26 mourn and weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.
27 But I say unto you which hear, Love your
28 enemies, do good to them that hate you, bless them that curse you, pray for them that de-
29 spitefully use you. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold
30 not thy coat also. Give to every one that asketh thee; and of him that taketh away thy
31 goods ask them not again. And as ye would that men should do to you, do ye also to them
32 likewise. And if ye love them that love you, what thank have ye? for even sinners love
33 those that love them. And if ye do good to them that do good to you, what thank have

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ye? for even sinners do the same. And if ye 34
lend to them of whom ye hope to receive, what
thank have ye? even sinners lend to sinners,
to receive again as much. But love your 35
[1] Some ancient authorities read *despairing of no man.* enemies, and do *them* good, and lend, [1]never
despairing; and your reward shall be great,
and ye shall be sons of the Most High: for
he is kind toward the unthankful and evil. Be 36
ye merciful, even as your Father is merciful.
And judge not, and ye shall not be judged: 37
and condemn not, and ye shall not be con-
demned: release, and ye shall be released:
give, and it shall be given unto you; good 38
measure, pressed down, shaken together, run-
ning over, shall they give into your bosom.
For with what measure ye mete it shall be
measured to you again.

And he spake also a parable unto them, 39
Can the blind guide the blind? shall they not
both fall into a pit? The disciple is not above 40
[2] Or, *teacher* his [2]master: but every one when he is per-
fected shall be as his [2]master. And why be- 41
holdest thou the mote that is in thy brother's
eye, but considerest not the beam that is in
thine own eye? Or how canst thou say to thy 42
brother, Brother, let me cast out the mote that
is in thine eye, when thou thyself beholdest not
the beam that is in thine own eye? Thou
hypocrite, cast out first the beam out of thine
own eye, and then shalt thou see clearly to
cast out the mote that is in thy brother's eye.
For there is no good tree that bringeth forth 43
corrupt fruit; nor again a corrupt tree that
bringeth forth good fruit. For each tree is 44
known by its own fruit. For of thorns men do
not gather figs, nor of a bramble bush gather
they grapes. The good man out of the good 45
treasure of his heart bringeth forth that which

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is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do
47 not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is
48 like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: [1]because it had been well builded.
49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

[1] Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25.

7 1 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's [2]servant, who was
[3]dear unto him, was sick and at the point of
3 death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his [2]servant.
4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou
5 shouldest do this for him: for he loveth our nation, and himself built us our synagogue.
6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not [4]worthy that
7 thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but [5]say the word, and my [6]servant
8 shall be healed. For I also am a man set

[2] Gr. *bond-servant.*
[3] Or, *precious to him* Or, *honourable with him*
[4] Gr. *sufficient.*
[5] Gr. *say with a word.*
[6] Or, *boy*

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under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [1]servant, Do this, and he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the [1]servant whole.

[1] Gr. *bond-servant.*

And it came to pass [2]soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

[2] Many ancient authorities read *on the next day.*

And the disciples of John told him of all these things. And John calling unto him [3]two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of diseases and [4]plagues

[3] Gr. *certain two.*

[4] Gr. *scourges.*

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and evil spirits; and on many that were blind
22 he bestowed sight. And he answered and
said unto them, Go your way, and tell John
what things ye have seen and heard; the blind
receive their sight, the lame walk, the lepers
are cleansed, and the deaf hear, the dead are
raised up, the poor have [1]good tidings preached [1] Or, *the*
23 to them. And blessed is he, whosoever shall *gospel*
find none occasion of stumbling in me.
24 And when the messengers of John were
departed, he began to say unto the multitudes
concerning John, What went ye out into the
wilderness to behold? a reed shaken with
25 the wind? But what went ye out to see? a
man clothed in soft raiment? Behold, they
which are gorgeously apparelled, and live deli-
26 cately, are in kings' courts. But what went
ye out to see? a prophet? Yea, I say unto
27 you, and much more than a prophet. This is
he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of
women there is none greater than John: yet
he that is [2]but little in the kingdom of God [2] Gr. *lesser.*
29 is greater than he. And all the people when
they heard, and the publicans, justified God,
[3]being baptized with the baptism of John. [3] Or, *having*
30 But the Pharisees and the lawyers rejected *been*
for themselves the counsel of God, [4]being not [4] Or, *not hav-*
31 baptized of him. Whereunto then shall I liken *ing been*
the men of this generation, and to what are
32 they like? They are like unto children that sit
in the marketplace, and call one to another;
which say, We piped unto you, and ye did not
33 dance; we wailed, and ye did not weep. For
John the Baptist is come eating no bread

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nor drinking wine; and ye say, He hath a
[1] Gr. *demon.* [1]devil. The Son of man is come eating and 34
drinking; and ye say, Behold, a gluttonous
man, and a winebibber, a friend of publicans
[2] Or, *was* and sinners! And wisdom [2]is justified of all 35
her children.

And one of the Pharisees desired him that 36
he would eat with him. And he entered into
the Pharisee's house, and sat down to meat.
And behold, a woman which was in the city, a 37
sinner; and when she knew that he was sitting
at meat in the Pharisee's house, she brought
[3] Or, *a flask* [3]an alabaster cruse of ointment, and standing 38
behind at his feet, weeping, she began to wet
his feet with her tears, and wiped them with
[4] Gr. *kissed much.* the hair of her head, and [4]kissed his feet, and
anointed them with the ointment. Now when 39
the Pharisee which had bidden him saw it, he
spake within himself, saying, This man, if he
[5] Some ancient authorities read *the prophet.* See John i. 21, 25. were [5]a prophet, would have perceived who
and what manner of woman this is which
toucheth him, that she is a sinner. And Jesus 40
answering said unto him, Simon, I have some-
[6] Or, *Teacher* what to say unto thee. And he saith, [6]Master,
say on. A certain lender had two debtors: 41
[7] See marginal note on Matt. xviii. 28. the one owed five hundred [7]pence, and the
other fifty. When they had not *wherewith* to 42
pay, he forgave them both. Which of them
therefore will love him most? Simon answered 43
and said, He, I suppose, to whom he for-
gave the most. And he said unto him, Thou
hast rightly judged. And turning to the 44
woman, he said unto Simon, Seest thou this
woman? I entered into thine house, thou
gavest me no water for my feet: but she hath
wetted my feet with her tears, and wiped them
with her hair. Thou gavest me no kiss: but 45
she, since the time I came in, hath not ceased

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46 to [1]kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet
47 with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is for-
48 given, *the same* loveth little. And he said unto
49 her, Thy sins are forgiven. And they that sat at meat with him began to say [2]within themselves, Who is this that even forgiveth sins?
50 And he said unto the woman, Thy faith hath saved thee; go in peace.

[1] Gr. *kiss much.*

[2] Or, *among*

8 1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the [3]good tidings of the king-
2 dom of God, and with him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven [4]devils had gone
3 out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto [5]them of their substance.

[3] Or, *gospel*

[4] Gr. *demons.*

[5] Many ancient authorities read *him.*

4 And when a great multitude came together, and they of every city resorted unto him, he
5 spake by a parable: The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot,
6 and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.
7 And other fell amidst the thorns; and the
8 thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.
9 And his disciples asked him what this parable
10 might be. And he said, Unto you it is given to know the mysteries of the kingdom of God:

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but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is 11
the word of God. And those by the way side 12
are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock *are* they which, when 13
they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, these 14
are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. And that in the good 15
ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

And no man, when he hath lighted a lamp, 16
covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. For nothing 17
is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. Take heed therefore how ye 18
hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [1]thinketh he hath.

[1] Or, *seemeth to have*

And there came to him his mother and 19
brethren, and they could not come at him for the crowd. And it was told him, Thy mother 20
and thy brethren stand without, desiring to see thee. But he answered and said unto them, 21
My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on one of those days, 22

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that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and
23 they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with*
24 *water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they
25 ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26 And they arrived at the country of the [1]Gerasenes, which is over against Galilee.
27 And when he was come forth upon the land, there met him a certain man out of the city, who had [2]devils; and for a long time he had worn no clothes, and abode not in *any* house,
28 but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I
29 beseech thee, torment me not. For he commanded the unclean spirit to come out from the man. For [3]oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the [4]devil into the deserts.
30 And Jesus asked him, What is thy name? And he said, Legion; for many [2]devils were
31 entered into him. And they intreated him that he would not command them to depart
32 into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them

[1] Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

[2] Gr. *demons*.

[3] Or, *of a long time*

[4] Gr. *demon*.

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leave to enter into them. And he gave them
[1] Gr. *demons.* leave. And the [1]devils came out from the 33
man, and entered into the swine: and the herd
rushed down the steep into the lake, and were
choked. And when they that fed them saw 34
what had come to pass, they fled, and told it in
the city and in the country. And they went 35
out to see what had come to pass; and they
came to Jesus, and found the man, from whom
the [1]devils were gone out, sitting, clothed and
in his right mind, at the feet of Jesus: and
they were afraid. And they that saw it 36
told them how he that was possessed with
[2] Or, *saved* [1]devils was [2]made whole. And all the people 37
of the country of the Gerasenes round about
asked him to depart from them; for they
were holden with great fear: and he entered
into a boat, and returned. But the man from 38
whom the [1]devils were gone out prayed him
that he might be with him: but he sent him
away, saying, Return to thy house, and de- 39
clare how great things God hath done for
thee. And he went his way, publishing
throughout the whole city how great things
Jesus had done for him.

And as Jesus returned, the multitude wel- 40
comed him; for they were all waiting for
him. And behold, there came a man named 41
Jaïrus, and he was a ruler of the synagogue:
and he fell down at Jesus' feet, and besought
him to come into his house; for he had 42
an only daughter, about twelve years of age,
and she lay a dying. But as he went the
multitudes thronged him.

[3] Some ancient authorities omit *had spent all her living upon physicians, and.*

And a woman having an issue of blood 43
twelve years, which [3]had spent all her living
upon physicians, and could not be healed
of any, came behind him, and touched the 44

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border of his garment: and immediately the
45 issue of her blood stanched. And Jesus
said, Who is it that touched me? And when
all denied, Peter said, [1]and they that were with
him, Master, the multitudes press thee and
46 crush *thee*. But Jesus said, Some one did
touch me: for I perceived that power had
47 gone forth from me. And when the woman
saw that she was not hid, she came trembling,
and falling down before him declared in the
presence of all the people for what cause she
touched him, and how she was healed imme-
48 diately. And he said unto her, Daughter, thy
faith hath [2]made thee whole; go in peace.
49 While he yet spake, there cometh one from
the ruler of the synagogue's *house*, saying,
Thy daughter is dead; trouble not the [3]Mas-
50 ter. But Jesus hearing it, answered him, Fear
not: only believe, and she shall be [4]made
51 whole. And when he came to the house,
he suffered not any man to enter in with him,
save Peter, and John, and James, and the father
52 of the maiden and her mother. And all
were weeping, and bewailing her: but he said,
Weep not; for she is not dead, but sleepeth.
53 And they laughed him to scorn, knowing
54 that she was dead. But he, taking her by
55 the hand, called, saying, Maiden, arise. And
her spirit returned, and she rose up imme-
diately: and he commanded that *something* be
56 given her to eat. And her parents were
amazed: but he charged them to tell no man
what had been done.

9 1 And he called the twelve together, and gave
them power and authority over all [5]devils, and
2 to cure diseases. And he sent them forth
to preach the kingdom of God, and to heal
3 [6]the sick. And he said unto them, Take

[1] Some ancient authorities omit *and they that were with him.*

[2] Or, *saved thee*

[3] Or, *Teacher*

[4] Or, *saved*

[5] Gr. *demons.*

[6] Some ancient authorities omit *the sick.*

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nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter, 4 there abide, and thence depart. And as 5 many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. And 6 they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that 7 was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; and by some, that Elijah 8 had appeared; and by others, that one of the old prophets was risen again. And Herod 9 said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

And the apostles, when they were returned, 10 declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes per- 11 ceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the day began to wear away; 12 and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them 13 to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. For they 14 were about five thousand men. And he said unto his disciples, Make them [1]sit down in companies, about fifty each. And they did so, and 15

[1] Gr. *recline.*

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16 made them all [1]sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.
17 And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.
18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes
19 say that I am? And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old prophets is risen
20 again. And he said unto them, But who say ye that I am? And Peter answering said, The
21 Christ of God. But he charged them, and
22 commanded *them* to tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be
23 raised up. And he said unto all, If any man would come after me, let him deny himself, and
24 take up his cross daily, and follow me. For whosoever would save his [2]life shall lose it; but whosoever shall lose his [2]life for my sake,
25 the same shall save it. For what is a man profited, if he gain the whole world, and lose
26 or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the
27 Father, and of the holy angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.
28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the

[1] Gr. *recline.*

[2] Or, *soul*

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mountain to pray. And as he was praying, the 29
fashion of his countenance was altered, and his
raiment *became* white *and* dazzling. And be- 30
hold, there talked with him two men, which
were Moses and Elijah; who appeared in glory, 31
[1] Or, *departure* and spake of his [1]decease which he was about
to accomplish at Jerusalem. Now Peter and 32
they that were with him were heavy with
[2] Or, *having remained awake* sleep: but [2]when they were fully awake, they
saw his glory, and the two men that stood
with him. And it came to pass, as they were 33
parting from him, Peter said unto Jesus, Master,
it is good for us to be here: and let us make
[3] Or, *booths* three [3]tabernacles; one for thee, and one for
Moses, and one for Elijah: not knowing what
he said. And while he said these things, there 34
came a cloud, and overshadowed them: and
they feared as they entered into the cloud.
And a voice came out of the cloud, saying, 35
[4] Many ancient authorities read *my beloved Son.* See Matt. xvii. 5; Mark ix. 7. This is [4]my Son, my chosen: hear ye him.
And when the voice [5]came, Jesus was found 36
alone. And they held their peace, and told no
man in those days any of the things which
[5] Or, *was past* they had seen.

And it came to pass, on the next day, when 37
they were come down from the mountain, a
great multitude met him. And behold, a man 38
[6] Or, *Teacher* from the multitude cried, saying, [6]Master, I
beseech thee to look upon my son; for he is
mine only child: and behold, a spirit taketh 39
[7] Or, *convulseth* him, and he suddenly crieth out; and it [7]teareth
him that he foameth, and it hardly departeth
from him, bruising him sorely. And I be- 40
sought thy disciples to cast it out; and they
could not. And Jesus answered and said, O 41
faithless and perverse generation, how long
shall I be with you, and bear with you? bring
hither thy son. And as he was yet a coming, 42

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the [1]devil [2]dashed him down, and [3]tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back
43 to his father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples,
44 Let these words sink into your ears: for the Son of man shall be delivered up into the
45 hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

46 And there arose a reasoning among them,
47 which of them should be [4]greatest. But when Jesus saw the reasoning of their heart, he took
48 a little child, and set him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [5]least among you all, the same is great.

49 And John answered and said, Master, we saw one casting out [6]devils in thy name; and we forbade him, because he followeth not with us.
50 But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

51 And it came to pass, when the days [7]were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,
52 and sent messengers before his face: and they went, and entered into a village of the Sama-
53 ritans, to make ready for him. And they did not receive him, because his face was *as though*
54 *he were* going to Jerusalem And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down
55 from heaven, and consume them[8]? But he

[1] Gr. *demon.*
[2] Or, *rent him*
[3] Or, *convulsed*
[4] Gr. *greater.*
[5] Gr. *lesser.*
[6] Gr. *demons.*
[7] Gr. *were being fulfilled.*
[8] Many ancient authorities add *even as Elijah did.*

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turned, and rebuked them[1]. And they went 56
to another village.

And as they went in the way, a certain 57
man said unto him, I will follow thee whither-
soever thou goest. And Jesus said unto him, 58
The foxes have holes, and the birds of the
heaven *have* [2]nests; but the Son of man hath
not where to lay his head. And he said unto 59
another, Follow me. But he said, Lord, suffer
me first to go and bury my father. But he 60
said unto him, Leave the dead to bury their
own dead; but go thou and publish abroad the
kingdom of God. And another also said, I 61
will follow thee, Lord; but first suffer me to
bid farewell to them that are at my house.
But Jesus said unto him, No man, having put 62
his hand to the plough, and looking back, is fit
for the kingdom of God.

Now after these things the Lord appointed 1 **10**
[3]seventy[3] others, and sent them two and two
before his face into every city and place,
whither he himself was about to come. And 2
he said unto them, The harvest is plenteous, but
the labourers are few: pray ye therefore the
Lord of the harvest, that he send forth la-
bourers into his harvest. Go your ways: be- 3
hold, I send you forth as lambs in the midst
of wolves. Carry no purse, no wallet, no 4
shoes: and salute no man on the way. And 5
into whatsoever house ye shall [4]enter, first say,
Peace *be* to this house. And if a son of peace 6
be there, your peace shall rest upon [5]him:
but if not, it shall turn to you again. And in 7
that same house remain, eating and drinking
such things as they give: for the labourer is
worthy of his hire. Go not from house to
house. And into whatsoever city ye enter, and 8
they receive you, eat such things as are set

[1] Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save* them.

[2] Gr. *lodging-places.*

[3] Many ancient authorities add *and two*: and so in ver. 17.

[4] Or, *enter first, say*

[5] Or, *it*

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9 before you: and heal the sick that are therein,
and say unto them, The kingdom of God is
10 come nigh unto you. But into whatsoever city
ye shall enter, and they receive you not, go out
11 into the streets thereof and say, Even the dust
from your city, that cleaveth to our feet, we
do wipe off against you: howbeit know this,
12 that the kingdom of God is come nigh. I
say unto you, It shall be more tolerable in that
13 day for Sodom, than for that city. Woe unto
thee, Chorazin! woe unto thee, Bethsaida! for
if the [1]mighty works had been done in Tyre [1] Gr. *powers.*
and Sidon, which were done in you, they would
have repented long ago, sitting in sackcloth and
14 ashes. Howbeit it shall be more tolerable
for Tyre and Sidon in the judgement, than for
15 you. And thou, Capernaum, shalt thou be
exalted unto heaven? thou shalt be brought
16 down unto Hades. He that heareth you hear-
eth me; and he that rejecteth you rejecteth
me; and he that rejecteth me rejecteth him
that sent me.

17 And the seventy returned with joy, saying,
Lord, even the [2]devils are subject unto us in [2] Gr. *demons.*
18 thy name. And he said unto them, I beheld
19 Satan fallen as lightning from heaven. Behold,
I have given you authority to tread upon ser-
pents and scorpions, and over all the power
of the enemy: and nothing shall in any wise
20 hurt you. Howbeit in this rejoice not, that
the spirits are subject unto you; but rejoice
that your names are written in heaven.

21 In that same hour he rejoiced [3]in the Holy [3] Or, *by*
Spirit, and said, I [4]thank thee, O Father, Lord [4] Or, *praise*
of heaven and earth, that thou didst hide these
things from the wise and understanding, and
didst reveal them unto babes: yea, Father; [5]for [5] Or, *that*
22 so it was well-pleasing in thy sight. All things

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have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. And turning to the disciples, he 23
said privately, Blessed *are* the eyes which see the things that ye see: for I say unto you, 24
that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

And behold, a certain lawyer stood up and 25
[1] Or, *Teacher* tempted him, saying, [1]Master, what shall I do to inherit eternal life? And he said unto him, 26
What is written in the law? how readest thou? And he answering said, Thou shalt love the 27
[2] Gr. *from.* Lord thy God [2]with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And 28
he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring 29
to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, 30
A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a 31
certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when 32
he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as 33
he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, 34
pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he 35

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took out two [1]pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back
36 again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that
37 fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.
38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.
39 And she had a sister called Mary, which also sat at the Lord's feet, and heard his word.
40 But Martha was [2]cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she
41 help me. But the Lord answered and said unto her, [3]Martha, Martha, thou art anxious
42 and troubled about many things: [4]but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11 1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray,
2 even as John also taught his disciples. And he said unto them, When ye pray, say, [5]Father, Hallowed be thy name. Thy kingdom come.[6]
3, 4 Give us day by day [7]our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation[8].
5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three
6 loaves; for a friend of mine is come to me from a journey, and I have nothing to set

[1] See marginal note on Matt. xviii. 28.

[2] Gr. *distracted.*

[3] A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

[4] Many ancient authorities read *but few things are needful, or one.*

[5] Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.

[6] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt vi. 10.

[7] Gr. *our bread for the coming day.*

[8] Many ancient authorities add *but deliver us from the evil one* (or, *from evil*). See Matt. vi. 13.

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before him; and he from within shall answer 7
and say, Trouble me not: the door is now
shut, and my children are with me in bed; I
cannot rise and give thee? I say unto you, 8
Though he will not rise and give him, because
he is his friend, yet because of his importunity
[1] Or, *whatsoever things* he will arise and give him [1]as many as he
needeth. And I say unto you, Ask, and it 9
shall be given you; seek, and ye shall find;
knock, and it shall be opened unto you. For 10
every one that asketh receiveth; and he that
seeketh findeth; and to him that knocketh it
shall be opened. And of which of you that 11
[2] Some ancient authorities omit *a loaf, and he give him a stone? or.* is a father shall his son ask [2]a loaf, and he give
him a stone? or a fish, and he for a fish give
him a serpent? Or *if* he shall ask an egg, will 12
he give him a scorpion? If ye then, being 13
evil, know how to give good gifts unto your
children, how much more shall *your* heavenly
Father give the Holy Spirit to them that ask
him?

[3] Gr. *demon.* And he was casting out a [3]devil *which was* 14
dumb. And it came to pass, when the [3]devil
was gone out, the dumb man spake; and the
multitudes marvelled. But some of them said, 15
[4] Or, *In.* [4]By Beelzebub the prince of the [5]devils casteth
[5] Gr. *demons.* he out [5]devils. And others, tempting *him*, 16
sought of him a sign from heaven. But he, 17
knowing their thoughts, said unto them, Every
kingdom divided against itself is brought to
[6] Or, *and house falleth upon house.* desolation; [6]and a house *divided* against a
house falleth. And if Satan also is divided 18
against himself, how shall his kingdom stand?
because ye say that I cast out [5]devils [4]by Beel-
zebub. And if I [4]by Beelzebub cast out [5]devils, 19
by whom do your sons cast them out? there-
fore shall they be your judges. But if I by the 20
finger of God cast out [5]devils, then is the king-

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21 dom of God come upon you. When the strong
man fully armed guardeth his own court, his
22 goods are in peace: but when a stronger than
he shall come upon him, and overcome him,
he taketh from him his whole armour wherein
23 he trusted, and divideth his spoils. He that
is not with me is against me; and he that
24 gathereth not with me scattereth. The unclean
spirit when [1]he is gone out of the man, passeth [1] Or, *it*
through waterless places, seeking rest; and
finding none, [1]he saith, I will turn back unto
25 my house whence I came out. And when [1]he
is come, [1]he findeth it swept and garnished.
26 Then goeth [1]he, and taketh *to him* seven other
spirits more evil than [2]himself; and they enter [2] Or, *itself*
in and dwell there: and the last state of that
man becometh worse than the first.
27 And it came to pass, as he said these things,
a certain woman out of the multitude lifted up
her voice, and said unto him, Blessed is the
womb that bare thee, and the breasts which
28 thou didst suck. But he said, Yea rather,
blessed are they that hear the word of God,
and keep it.
29 And when the multitudes were gathering to-
gether unto him, he began to say, This gene-
ration is an evil generation: it seeketh after a
sign; and there shall no sign be given to it but
30 the sign of Jonah. For even as Jonah became a
sign unto the Ninevites, so shall also the Son
31 of man be to this generation. The queen of
the south shall rise up in the judgement with
the men of this generation, and shall condemn
them: for she came from the ends of the earth
to hear the wisdom of Solomon; and behold,
32 [3]a greater than Solomon is here. The men of [3] Gr. *more than.*
Nineveh shall stand up in the judgement with
this generation, and shall condemn it: for they

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repented at the preaching of Jonah; and be-
[1]Gr. *more than.* hold, [1]a greater than Jonah is here.

No man, when he hath lighted a lamp, 33
putteth it in a cellar, neither under the bushel,
but on the stand, that they which enter in
may see the light. The lamp of thy body 34
is thine eye: when thine eye is single, thy
whole body also is full of light; but when
it is evil, thy body also is full of darkness.
Look therefore whether the light that is in thee 35
be not darkness. If therefore thy whole body 36
be full of light, having no part dark, it shall
be wholly full of light, as when the lamp with
its bright shining doth give thee light.

Now as he spake, a Pharisee asketh him 37
[2]Gr. *breakfast.* to [2]dine with him: and he went in, and sat
down to meat. And when the Pharisee saw 38
it, he marvelled that he had not first washed
before [2]dinner. And the Lord said unto him, 39
Now do ye Pharisees cleanse the outside of the
cup and of the platter; but your inward part is
full of extortion and wickedness. Ye foolish 40
ones, did not he that made the outside make
the inside also? Howbeit give for alms those 41
[3]Or, *ye can* things which [3]are within; and behold, all things
are clean unto you.

But woe unto you Pharisees! for ye tithe 42
mint and rue and every herb, and pass over
judgement and the love of God: but these
ought ye to have done, and not to leave the
other undone. Woe unto you Pharisees! for 43
ye love the chief seats in the synagogues, and
the salutations in the marketplaces. Woe unto 44
you! for ye are as the tombs which appear
not, and the men that walk over *them* know it
not.

And one of the lawyers answering saith unto 45
[4]Or, *Teacher* him, [4]Master, in saying this thou reproachest

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46 us also. And he said, Woe unto you lawyers
also! for ye lade men with burdens grievous to
be borne, and ye yourselves touch not the
47 burdens with one of your fingers. Woe unto
you! for ye build the tombs of the prophets,
48 and your fathers killed them. So ye are
witnesses and consent unto the works of your
fathers: for they killed them, and ye build
49 *their tombs.* Therefore also said the wisdom
of God, I will send unto them prophets and
apostles; and *some* of them they shall kill and
50 persecute; that the blood of all the pro-
phets, which was shed from the foundation
of the world, may be required of this genera-
51 tion; from the blood of Abel unto the blood
of Zachariah, who perished between the altar
and the [1]sanctuary: yea, I say unto you, it
52 shall be required of this generation. Woe
unto you lawyers! for ye took away the
key of knowledge: ye entered not in your-
selves, and them that were entering in ye
hindered.

[1] Gr. *house.*

53 And when he was come out from thence,
the scribes and the Pharisees began to [2]press
upon *him* vehemently, and to provoke him to
54 speak of [3]many things; laying wait for him,
to catch something out of his mouth.

[2] Or, *set themselves vehemently against* him
[3] Or, *more*

12 1 In the mean time, when [4]the many thousands
of the multitude were gathered together, inso-
much that they trode one upon another, he be-
gan to [5]say unto his disciples first of all, Beware
ye of the leaven of the Pharisees, which is
2 hypocrisy. But there is nothing covered up,
that shall not be revealed: and hid, that shall
3 not be known. Wherefore whatsoever ye have
said in the darkness shall be heard in the
light; and what ye have spoken in the ear in
the inner chambers shall be proclaimed upon

[4] Gr. *the myriads of.*
[5] Or, *say unto his disciples, First of all beware ye*

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the housetops. And I say unto you my 4
friends, Be not afraid of them which kill the
body, and after that have no more that they
can do. But I will warn you whom ye shall 5
fear: Fear him, which after he hath killed hath
[1] Or, *authority* [1]power to cast into [2]hell; yea, I say unto you,
[2] Gr. *Gehenna.* Fear him. Are not five sparrows sold for two 6
farthings? and not one of them is forgotten in
the sight of God. But the very hairs of your 7
head are all numbered. Fear not: ye are of
more value than many sparrows. And I say 8
[3] Gr. *in me.* unto you, Every one who shall confess [3]me
[4] Gr. *in him.* before men, [4]him shall the Son of man also
confess before the angels of God: but he that 9
denieth me in the presence of men shall be
denied in the presence of the angels of God.
And every one who shall speak a word against 10
the Son of man, it shall be forgiven him: but
unto him that blasphemeth against the Holy
Spirit it shall not be forgiven. And when they 11
bring you before the synagogues, and the
rulers, and the authorities, be not anxious
how or what ye shall answer, or what ye shall
say: for the Holy Spirit shall teach you in that 12
very hour what ye ought to say.

And one out of the multitude said unto him, 13
[5] Or, *Teacher* [5]Master, bid my brother divide the inheritance
with me. But he said unto him, Man, who 14
made me a judge or a divider over you? And 15
he said unto them, Take heed, and keep your-
[6] Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.* selves from all covetousness: [6]for a man's life
consisteth not in the abundance of the things
which he possesseth. And he spake a parable 16
unto them, saying, The ground of a certain rich
man brought forth plentifully: and he reasoned 17
within himself, saying, What shall I do, be-
cause I have not where to bestow my fruits?
And he said, This will I do: I will pull down 18

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my barns, and build greater; and there will I
19 bestow all my corn and my goods. And I will
say to my [1]soul, [1]Soul, thou hast much goods
laid up for many years; take thine ease, eat,
20 drink, be merry. But God said unto him, Thou
foolish one, this night [2]is thy [1]soul required of
thee; and the things which thou hast prepared,
21 whose shall they be? So is he that layeth up
treasure for himself, and is not rich toward God.
22 And he said unto his disciples, Therefore I
say unto you, Be not anxious for *your* [3]life,
what ye shall eat; nor yet for your body, what
23 ye shall put on. For the [3]life is more than the
24 food, and the body than the raiment. Consider the ravens, that they sow not, neither
reap; which have no store-chamber nor barn;
and God feedeth them: of how much more value
25 are ye than the birds! And which of you
by being anxious can add a cubit unto his
26 [4]stature? If then ye are not able to do even
that which is least, why are ye anxious con-
27 cerning the rest? Consider the lilies, how they
grow: they toil not, neither do they spin; yet
I say unto you, Even Solomon in all his glory
28 was not arrayed like one of these. But if God
doth so clothe the grass in the field, which to-
day is, and to-morrow is cast into the oven;
how much more *shall he clothe* you, O ye of
29 little faith? And seek not ye what ye shall
eat, and what ye shall drink, neither be ye of
30 doubtful mind. For all these things do the
nations of the world seek after: but your
Father knoweth that ye have need of these
31 things. Howbeit seek ye [5]his kingdom, and
32 these things shall be added unto you. Fear
not, little flock; for it is your Father's good
33 pleasure to give you the kingdom. Sell that
ye have, and give alms; make for yourselves

[1] Or, *life*

[2] Gr. *they require thy soul.*

[3] Or, *soul*

[4] Or, *age*

[5] Many ancient authorities read *the kingdom of God.*

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purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where 34
your treasure is, there will your heart be also.

Let your loins be girded about, and your 35
lamps burning; and be ye yourselves like 36
unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway
[1] Gr. *bond-servants.* open unto him. Blessed are those [1]servants, 37
whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he 38
shall come in the second watch, and if in the third, and find *them* so, blessed are those
[2] Or. *But this ye know* *servants.* [2]But know this, that if the master 39
of the house had known in what hour the thief was coming, he would have watched, and not
[3] Gr. *digged through.* have left his house to be [3]broken through.
Be ye also ready: for in an hour that ye think 40
not the Son of man cometh.

And Peter said, Lord, speakest thou this 41
parable unto us, or even unto all? And the 42
[4] Or, *the faithful steward, the wise* man *whom &c.* Lord said, Who then is [4]the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food
[5] Gr. *bond-servant.* in due season? Blessed is that [5]servant, whom 43
his lord when he cometh shall find so doing.
Of a truth I say unto you, that he will set 44
him over all that he hath. But if that [5]servant 45
shall say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and the maidservants, and to eat and drink, and to be drunken; the lord of that [5]ser- 46
vant shall come in a day when he expecteth
[6] Or, *severely scourge him* not, and in an hour when he knoweth not, and shall [6]cut him asunder, and appoint his

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47 portion with the unfaithful. And that [1]servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten
48 with many *stripes*; but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what
50 will I, if it is already kindled? But I have a baptism to be baptized with; and how am I
51 straitened till it be accomplished! Think ye that I am come to give peace in the earth?
52 I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against
53 three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it
55 cometh to pass. And when *ye see* a south wind blowing, ye say, There will be a [2]scorching
56 heat; and it cometh to pass. Ye hypocrites, ye know how to [3]interpret the face of the earth and the heaven; but how is it that ye know
57 not how to [3]interpret this time? And why even
58 of yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the [4]officer,
59 and the [4]officer shall cast thee into prison. I say unto thee, Thou shalt by no means come

[1] Gr. *bond-servant.*

[2] Or, *hot wind*

[3] Gr. *prove.*

[4] Gr. *exactor.*

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out thence, till thou have paid the very last mite.

13 1 Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galilæans were sinners above all the Gálilæans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were [1]offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

[1] Gr. *debtors.*

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands upon her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to

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the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the
15 sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the
16 [1]stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this
17 bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

[1] Gr. *manger.*

18 He said therefore, Unto what is the kingdom of God like? and whereunto shall I
19 liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches
20 thereof. And again he said, Whereunto shall
21 I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three [2]measures of meal, till it was all leavened.

[2] See marginal note on Matt. xiii. 33.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jeru-
23 salem. And one said unto him, Lord, are they few that be saved? And he said unto
24 them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to
25 enter in, and shall not be [3]able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are;
26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in

[3] Or, *able, when once*

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our streets; and he shall say, I tell you, I 27
know not whence ye are; depart from me,
all ye workers of iniquity. There shall be 28
the weeping and gnashing of teeth, when ye
shall see Abraham, and Isaac, and Jacob, and
all the prophets, in the kingdom of God, and
yourselves cast forth without. And they 29
shall come from the east and west, and from
[1] Gr. *recline.* the north and south, and shall [1]sit down in the
kingdom of God. And behold, there are last 30
which shall be first, and there are first which
shall be last.

In that very hour there came certain Phari- 31
sees, saying to him, Get thee out, and go
hence: for Herod would fain kill thee. And 32
he said unto them, Go and say to that fox,
[2] Gr. *demons.* Behold, I cast out [2]devils and perform cures
to-day and to-morrow, and the third *day* I am
perfected. Howbeit I must go on my way 33
to-day and to-morrow and the *day* following:
for it cannot be that a prophet perish out of
Jerusalem. O Jerusalem, Jerusalem, which 34
killeth the prophets, and stoneth them that
are sent unto her! how often would I have
gathered thy children together, even as a hen
gathereth her own brood under her wings, and
ye would not! Behold, your house is left unto 35
you *desolate*: and I say unto you, Ye shall not
see me, until ye shall say, Blessed *is* he that
cometh in the name of the Lord.

14 And it came to pass, when he went into the 1
house of one of the rulers of the Pharisees on a
sabbath to eat bread, that they were watching
him. And behold, there was before him a 2
certain man which had the dropsy. And Jesus 3
answering spake unto the lawyers and Phari-
sees, saying, Is it lawful to heal on the sab-
bath, or not? But they held their peace. And 4

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he took him, and healed him, and let him go.
5 And he said unto them, Which of you shall have [1]an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath
6 day? And they could not answer again unto these things.

[1] Many ancient authorities read *a son.* See ch. xiii. 15.

7 And he spake a parable unto those which were bidden, when he marked how they chose
8 out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, [2]sit not down in the chief seat; lest haply a more honourable man than thou be bidden of
9 him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the
10 lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at
11 meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

[2] Gr. *recline not.*

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be
13 made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind:
14 and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the king-
16 dom of God. But he said unto him, A certain

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man made a great supper; and he bade many:
[1] Gr. *bond-servant.*
and he sent forth his [1]servant at supper time 17
to say to them that were bidden, Come; for *all*
things are now ready. And they all with one 18
consent began to make excuse. The first said
unto him, I have bought a field, and I must
needs go out and see it: I pray thee have me
excused. And another said, I have bought 19
five yoke of oxen, and I go to prove them:
I pray thee have me excused. And another 20
said, I have married a wife, and therefore I
cannot come. And the [1]servant came, and told 21
his lord these things. Then the master of the
house being angry said to his [1]servant, Go
out quickly into the streets and lanes of the
city, and bring in hither the poor and maimed
and blind and lame. And the [1]servant said, 22
Lord, what thou didst command is done, and
yet there is room. And the lord said unto the 23
[1]servant, Go out into the highways and hedges,
and constrain *them* to come in, that my house
may be filled. For I say unto you, that none 24
of those men which were bidden shall taste of
my supper.

Now there went with him great multitudes: 25
and he turned, and said unto them, If any man 26
cometh unto me, and hateth not his own
father, and mother, and wife, and children, and
brethren, and sisters, yea, and his own life also,
he cannot be my disciple. Whosoever doth 27
not bear his own cross, and come after me,
cannot be my disciple. For which of you, 28
desiring to build a tower, doth not first sit down
and count the cost, whether he have *wherewith*
to complete it? Lest haply, when he hath laid 29
a foundation, and is not able to finish, all that
behold begin to mock him, saying, This man 30
began to build, and was not able to finish. Or 31

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what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with
32 twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage,
33 and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.
34 Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be
35 seasoned? It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

15 1 Now all the publicans and sinners were
2 drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying,
4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5 And when he hath found it, he layeth it on
6 his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.
7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten [1]pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she
9 find it? And when she hath found it, she calleth together her friends and neighbours,

[1] Gr. *drachma*, a coin worth about eight pence.

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saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto 10
you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: 11
and the younger of them said to his father, 12
[1] Gr. *the.* Father, give me the portion of [1]*thy* substance that falleth to me. And he divided unto them his living. And not many days after the 13
younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And 14
when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to 15
one of the citizens of that country; and he sent him into his fields to feed swine. And he 16
[2] Gr. *the pods of the carob tree.* would fain have been filled with [2]the husks that the swine did eat: and no man gave unto him.
But when he came to himself he said, How 17
many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and 18
will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more 19
worthy to be called thy son: make me as one of thy hired servants. And he arose, and came 20
to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and
[3] Gr. *kissed him much.* [3]kissed him. And the son said unto him, 21
Father, I have sinned against heaven, and in
[4] Some ancient authorities add *make me as one of thy hired servants.* See ver. 19. thy sight: I am no more worthy to be called thy
son [4]. But the father said to his [5]servants, 22
Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes
[5] Gr. *bond-servants.* on his feet: and bring the fatted calf, *and* 23
kill it, and let us eat, and make merry: for this 24

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my son was dead, and is alive again; he was lost, and is found. And they began to be
25 merry. Now his elder son was in the field: and as he came and drew nigh to the house, he
26 heard music and dancing. And he called to him one of the [1]servants, and inquired what
27 these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him
28 safe and sound. But he was angry, and would not go in: and his father came out, and in-
29 treated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that
30 I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the
31 fatted calf. And he said unto him, [2]Son, thou art ever with me, and all that is mine is thine.
32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

[1] Gr. *bond-servants.*

[2] Gr. *Child.*

16 1 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was
2 wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou
3 canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I
4 am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they
5 may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou

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unto my lord? And he said, A hundred [1]measures of oil. And he said unto him, Take thy [2]bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred [3]measures of wheat. He saith unto him, Take thy [2]bond, and write fourscore. And his lord commended [4]the unrighteous steward because he had done wisely: for the sons of this [5]world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends [6]by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another's, who will give you that which is [7]your own? No [8]servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. Every one that

[1] Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.
[2] Gr. *writings*.
[3] Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.
[4] Gr. *the steward of unrighteousness*.
[5] Or, *age*
[6] Gr. *out of*.
[7] Some ancient authorities read *our own*.
[8] Gr. *household-servant*.

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putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, [1]faring
20 sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of
21 sores, and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even
22 the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and
23 was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham
24 afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;
25 for I am in anguish in this flame. But Abraham said, [2]Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he
26 is comforted, and thou art in anguish. And [3]beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that
27 none may cross over from thence to us. And he said, I pray thee therefore, father, that thou
28 wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place
29 of torment. But Abraham saith, They have Moses and the prophets; let them hear them.
30 And he said, Nay, father Abraham: but if one go to them from the dead, they will re-
31 pent. And he said unto him, If they hear

[1] Or, *living in mirth and splendour every day*

[2] Gr. *Child.*

[3] Or, *in all these things*

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not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

And he said unto his disciples, It is im- 1 17
possible but that occasions of stumbling should come: but woe unto him, through whom they come! It were well for him if a millstone were 2
hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to 3
yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin 4
against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto the Lord, In- 5
crease our faith. And the Lord said, If ye 6
have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But who is 7
[1] Gr. *bond-servant.* there of you, having a [1]servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather 8
say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the [1]servant 9
because he did the things that were commanded? Even so ye also, when ye shall 10
have done all the things that are command-
[2] Gr. *bond-servants.* ed you, say, We are unprofitable [2]servants; we have done that which it was our duty to do.

[3] Or, *as he was* And it came to pass, [3]as they were on the 11
[4] Or, *between* way to Jerusalem, that he was passing [4]through the midst of Samaria and Galilee. And as he 12
entered into a certain village, there met him

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ten men that were lepers, which stood afar off:
13 and they lifted up their voices, saying, Jesus,
14 Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass,
15 as they went, they were cleansed. And one of them, when he saw that he was healed, turned
16 back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him
17 thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed?
18 but where are the nine? [1]Were there none found that returned to give glory to God, save
19 this [2]stranger? And he said unto him, Arise, and go thy way: thy faith hath [3]made thee whole.

[1] Or, *There were none found . . . save this stranger.*
[2] Or, *alien*
[3] Or, *saved thee*

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not
21 with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is [4]within you.

[4] Or, *in the midst of you*

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not
23 see it. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them*:
24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son
25 of man be [5]in his day. But first must he suffer many things and be rejected of this gene-
26 ration. And as it came to pass in the days of Noah, even so shall it be also in the days
27 of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

[5] Some ancient authorities omit *in his day.*

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Likewise even as it came to pass in the days of 28
Lot; they ate, they drank, they bought, they
sold, they planted, they builded; but in the day 29
that Lot went out from Sodom it rained fire
and brimstone from heaven, and destroyed them
all: after the same manner shall it be in the 30
day that the Son of man is revealed. In that 31
day, he which shall be on the housetop, and his
goods in the house, let him not go down to
take them away: and let him that is in the
field likewise not return back. Remember 32
Lot's wife. Whosoever shall seek to gain his 33
[1] Or, *soul* [1]life shall lose it: but whosoever shall lose *his*
[2] Gr. *save it alive.* [1]*life* shall [2]preserve it. I say unto you, In that 34
night there shall be two men on one bed; the
one shall be taken, and the other shall be left.
There shall be two women grinding together; 35
the one shall be taken, and the other shall be
[3] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.* left.[3] And they answering say unto him, 37
Where, Lord? And he said unto them, Where
the body *is*, thither will the [4]eagles also be
gathered together.

And he spake a parable unto them to the 1 **18**
end that they ought always to pray, and not
[4] Or, *vultures* to faint; saying, There was in a city a judge, 2
which feared not God, and regarded not man:
and there was a widow in that city; and she 3
[5] Or, *Do me justice of*: and so in ver. 5, 7, 8. came oft unto him, saying, [5]Avenge me of mine
adversary. And he would not for a while: but 4
afterward he said within himself, Though I
fear not God, nor regard man; yet because 5
this widow troubleth me, I will avenge her, lest
[6] Gr. *bruise.* she [6]wear me out by her continual coming.
[7] Gr. *the judge of unrighteousness.* And the Lord said, Hear what [7]the unright- 6
eous judge saith. And shall not God avenge 7
his elect, which cry to him day and night,
and he is longsuffering over them? I say 8
unto you, that he will avenge them speedily.

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Howbeit when the Son of man cometh, shall he find [1]faith on the earth?

[1] Or, *the faith*

9 And he spake also this parable unto certain which trusted in themselves that they were
10 righteous, and set [2]all others at nought: Two men went up into the temple to pray; the one
11 a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even
12 as this publican. I fast twice in the week; I
13 give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, say-
14 ing, God, [3]be merciful to me [4]a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

[2] Gr. *the rest.*

[3] Or, *be propitiated*

[4] Or, *the sinner*

15 And they brought unto him also their babes, that he should touch them: but when
16 the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good [5]Master, what shall I do to inherit eternal life?

[5] Or, *Teacher*

19 And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God.
20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father
21 and mother. And he said, All these things
22 have I observed from my youth up. And when Jesus heard it, he said unto him, One thing

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thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich. 24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impossible with men are possible with God. 28 And Peter said, Lo, we have left [1]our own, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the [2]world to come eternal life.

[1] Or, *our own* homes

[2] Or, *age*

31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written [3]by the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. 34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

[3] Or, *through*

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he enquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David,

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39 have mercy on me. And they that went before
rebuked him, that he should hold his peace:
but he cried out the more a great deal, Thou
40 son of David, have mercy on me. And Jesus
stood, and commanded him to be brought unto
him: and when he was come near, he asked
41 him, What wilt thou that I should do unto
thee? And he said, Lord, that I may receive
42 my sight. And Jesus said unto him, Receive
thy sight: thy faith hath [1]made thee whole. [1] Or, *saved thee*
43 And immediately he received his sight, and fol-
lowed him, glorifying God: and all the people,
when they saw it, gave praise unto God.

19 1 And he entered and was passing through
2 Jericho. And behold, a man called by name
Zacchæus; and he was a chief publican, and
3 he was rich. And he sought to see Jesus
who he was; and could not for the crowd,
4 because he was little of stature. And he ran
on before, and climbed up into a sycomore tree
to see him: for he was to pass that way.
5 And when Jesus came to the place, he looked
up, and said unto him, Zacchæus, make haste,
and come down; for to-day I must abide at thy
6 house. And he made haste, and came down,
7 and received him joyfully. And when they
saw it, they all murmured, saying, He is gone
in to lodge with a man that is a sinner.
8 And Zacchæus stood, and said unto the Lord,
Behold, Lord, the half of my goods I give to
the poor; and if I have wrongfully exacted
9 aught of any man, I restore fourfold. And
Jesus said unto him, To-day is salvation come
to this house, forasmuch as he also is a son of
10 Abraham. For the Son of man came to seek
and to save that which was lost.
11 And as they heard these things, he added
and spake a parable, because he was nigh to

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Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.
He said therefore, A certain nobleman went 12
into a far country, to receive for himself a kingdom, and to return. And he called ten 13
[1] Gr. *bond-servants.* [1]servants of his, and gave them ten [2]pounds,
[2] *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8. and said unto them, Trade ye *herewith* till I come. But his citizens hated him, and sent an 14
ambassage after him, saying, We will not that this man reign over us. And it came to pass, 15
when he was come back again, having received the kingdom, that he commanded these [1]servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came 16
before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, 17
[3] Gr. *bond-servant.* Well done, thou good [3]servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second 18
came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou 19
[4] Gr. *the other.* also over five cities. And [4]another came, 20
saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: for I feared thee, 21
because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto 22
him, Out of thine own mouth will I judge thee, thou wicked [3]servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then 23
wherefore gavest thou not my money into the
[5] Or, *I should have gone and required* bank, and [5]I at my coming should have required it with interest? And he said unto them that 24
stood by, Take away from him the pound, and give it unto him that hath the ten pounds.
And they said unto him, Lord, he hath ten 25

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26 pounds. I say unto you, that unto every
one that hath shall be given; but from him
that hath not, even that which he hath shall
27 be taken away from him. Howbeit these mine
enemies, which would not that I should reign
over them, bring hither, and slay them before
me.
28 And when he had thus spoken, he went on
before, going up to Jerusalem.
29 And it came to pass, when he drew nigh
unto Bethphage and Bethany, at the mount
that is called *the mount* of Olives, he sent two
30 of the disciples, saying, Go your way into the
village over against *you*; in the which as ye
enter ye shall find a colt tied, whereon no man
31 ever yet sat: loose him, and bring him. And
if any one ask you, Why do ye loose him?
thus shall ye say, The Lord hath need of him.
32 And they that were sent went away, and found
33 even as he had said unto them. And as they
were loosing the colt, the owners thereof said
34 unto them, Why loose ye the colt? And they
35 said, The Lord hath need of him. And they
brought him to Jesus: and they threw their
garments upon the colt, and set Jesus thereon.
36 And as he went, they spread their garments in
37 the way. And as he was now drawing nigh,
even at the descent of the mount of Olives,
the whole multitude of the disciples began to
rejoice and praise God with a loud voice for
all the [1]mighty works which they had seen;
38 saying, Blessed *is* the King that cometh in the
name of the Lord: peace in heaven, and glory
39 in the highest. And some of the Pharisees
from the multitude said unto him, [2]Master,
40 rebuke thy disciples. And he answered and
said, I tell you that, if these shall hold their
peace, the stones will cry out.

[1] Gr. *powers.*

[2] Or, *Teacher*

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And when he drew nigh, he saw the city and 41
[1] Or, *O that thou hadst known* wept over it, saying, [1]If thou hadst known in 42
this day, even thou, the things which belong
unto peace! but now they are hid from thine
eyes. For the days shall come upon thee, 43
[2] Gr. *palisade.* when thine enemies shall cast up a [2]bank about
thee, and compass thee round, and keep thee
in on every side, and shall dash thee to the 44
ground, and thy children within thee; and they
shall not leave in thee one stone upon an-
other; because thou knewest not the time of
thy visitation.

And he entered into the temple, and began to 45
cast out them that sold, saying unto them, It is 46
written, And my house shall be a house of
prayer: but ye have made it a den of robbers.

And he was teaching daily in the temple. 47
But the chief priests and the scribes and the
principal men of the people sought to destroy
him: and they could not find what they might 48
do; for the people all hung upon him, listening.

And it came to pass, on one of the days, as 1 **20**
he was teaching the people in the temple, and
preaching the gospel, there came upon him
the chief priests and the scribes with the
elders; and they spake, saying unto him, Tell 2
us: By what authority doest thou these things?
or who is he that gave thee this authority?
And he answered and said unto them, I also 3
[3] Gr. *word.* will ask you a [3]question; and tell me: The 4
baptism of John, was it from heaven, or from
men? And they reasoned with themselves, say- 5
ing, If we shall say, From heaven; he will say,
Why did ye not believe him? But if we shall 6
say, From men; all the people will stone us:
for they be persuaded that John was a pro-
phet. And they answered, that they knew not 7
whence *it was.* And Jesus said unto them, 8

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Neither tell I you by what authority I do these things.

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another
10 country for a long time. And at the season he sent unto the husbandmen a [1]servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent
11 him away empty. And he sent yet another [1]servant: and him also they beat, and handled him shamefully, and sent him away empty.
12 And he sent yet a third: and him also they
13 wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reve-
14 rence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance
15 may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto
16 them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said,
17 [2]God forbid. But he looked upon them, and said, What then is this that is written,

> The stone which the builders rejected,
> The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that
20 he spake this parable against them. And they watched him, and sent forth spies, which

[1] Gr. *bond-servant.*

[2] Gr. *Be it not so.*

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feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. And they asked him, saying, 21
[1] Or, *Teacher* [1]Master, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God: Is it 22 lawful for us to give tribute unto Cæsar, or not? But he perceived their craftiness, and 23
[2] See marginal note on Matt. xviii. 28. said unto them, Shew me a [2]penny. Whose 24 image and superscription hath it? And they said, Cæsar's. And he said unto them, Then 25 render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And 26 they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

And there came to him certain of the Sad- 27 ducees, they which say that there is no resurrection; and they asked him, saying, [1]Master, 28 Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven 29 brethren: and the first took a wife, and died childless; and the second; and the third took 30, 31 her; and likewise the seven also left no children, and died. Afterward the woman also 32 died. In the resurrection therefore whose wife 33 of them shall she be? for the seven had her to wife. And Jesus said unto them, The sons 34
[3] Or, *age* of this [3]world marry, and are given in marriage: but they that are accounted worthy 35 to attain to that [2]world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any 36 more: for they are equal unto the angels; and are sons of God, being sons of the resur-

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37 rection. But that the dead are raised, even
Moses shewed, in *the place concerning* the Bush,
when he calleth the Lord the God of Abraham,
and the God of Isaac, and the God of Jacob.
38 Now he is not the God of the dead, but of the
39 living: for all live unto him. And certain of
the scribes answering said, [1] Master, thou hast [1] Or, *Teacher*
40 well said. For they durst not any more ask
him any question.
41 And he said unto them, How say they
42 that the Christ is David's son? For David
himself saith in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,
43 Till I make thine enemies the footstool
of thy feet.

44 David therefore calleth him Lord, and how
is he his son?
45 And in the hearing of all the people he
46 said unto his disciples, Beware of the scribes,
which desire to walk in long robes, and love
salutations in the marketplaces, and chief seats
in the synagogues, and chief places at feasts;
47 which devour widows' houses, and for a pre-
tence make long prayers: these shall receive
greater condemnation.

21 1 And he looked up, [2]and saw the rich men [2] Or, *and saw them that . . . treasury, and they were rich.*
that were casting their gifts into the treasury.
2 And he saw a certain poor widow casting in
3 thither two mites. And he said, Of a truth
I say unto you, This poor widow cast in more
4 than they all: for all these did of their super-
fluity cast in unto the gifts: but she of her
want did cast in all the living that she had.
5 And as some spake of the temple, how it
was adorned with goodly stones and offerings,
6 he said, As for these things which ye be-
hold, the days will come, in which there shall

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not be left here one stone upon another, that shall not be thrown down. And they asked 7
[1] Or, *Teacher* him, saying, [1]Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? And 8 he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. And when ye shall hear of wars and 9 tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

Then said he unto them, Nation shall rise 10 against nation, and kingdom against kingdom: and there shall be great earthquakes, and 11 in divers places famines and pestilences; and there shall be terrors and great signs from heaven. But before all these things, they 12 shall lay their hands on you, and shall persecute you, delivering you up to the synagogues
[2] Gr. you *being brought.* and prisons, [2]bringing you before kings and governors for my name's sake. It shall turn 13 unto you for a testimony. Settle it therefore 14 in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and 15 wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye 16 shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some*
[3] Or, *shall they put to death* of you [3]shall they cause to be put to death. And ye shall be hated of all men for my 17 name's sake. And not a hair of your head 18 shall perish. In your patience ye shall win your 19
[4] Or, *lives* [4]souls.

But when ye see Jerusalem compassed with 20 armies, then know that her desolation is at hand. Then let them that are in Judæa flee 21 unto the mountains; and let them that are in

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the midst of her depart out; and let not them
22 that are in the country enter therein. For
these are days of vengeance, that all things
23 which are written may be fulfilled. Woe unto
them that are with child and to them that give
suck in those days! for there shall be great
distress upon the [1]land, and wrath unto this [1] Or, *earth*
24 people. And they shall fall by the edge of the
sword, and shall be led captive into all the
nations: and Jerusalem shall be trodden down
of the Gentiles, until the times of the Gen-
25 tiles be fulfilled. And there shall be signs in
sun and moon and stars; and upon the earth
distress of nations, in perplexity for the roaring
26 of the sea and the billows; men [2]fainting for [2] Or, *expiring*
fear, and for expectation of the things which
are coming on [3]the world: for the powers of the [3] Gr. *the inhabited earth.*
27 heavens shall be shaken. And then shall they
see the Son of man coming in a cloud with
28 power and great glory. But when these things
begin to come to pass, look up, and lift up
your heads; because your redemption draweth
nigh.
29 And he spake to them a parable: Behold the
30 fig tree, and all the trees: when they now shoot
forth, ye see it and know of your own selves
31 that the summer is now nigh. Even so ye
also, when ye see these things coming to pass,
know ye that the kingdom of God is nigh.
32 Verily I say unto you, This generation shall
not pass away, till all things be accomplished.
33 Heaven and earth shall pass away: but my
words shall not pass away.
34 But take heed to yourselves, lest haply your
hearts be overcharged with surfeiting, and
drunkenness, and cares of this life, and that
35 day come on you suddenly as a snare: for *so*
shall it come upon all them that dwell on the

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face of all the earth. But watch ye at every 36
season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

And every day he was teaching in the 37
temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives. And all the people came early in the 38
morning to him in the temple, to hear him.

Now the feast of unleavened bread drew 1 **22**
nigh, which is called the Passover. And the 2
chief priests and the scribes sought how they might put him to death; for they feared the people.

And Satan entered into Judas who was 3
called Iscariot, being of the number of the twelve. And he went away, and communed 4
with the chief priests and captains, how he might deliver him unto them. And they were 5
glad, and covenanted to give him money. And he consented, and sought opportunity to 6
[1] Or, *without tumult* deliver him unto them [1]in the absence of the multitude.

And the day of unleavened bread came, on 7
which the passover must be sacrificed. And 8
he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that 9
we make ready? And he said unto them, 10
Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the goodman 11
[2] Or, *Teacher* of the house, The [2]Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will 12
shew you a large upper room furnished: there make ready. And they went, and found as he 13

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had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down,
15 and the apostles with him. And he said unto them, With desire I have desired to eat this
16 passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled
17 in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:
18 for I say unto you, I will not drink from henceforth of the fruit of the vine, until the
19 kingdom of God shall come. And he took [1]bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body [2]which is given for you: this do in
20 remembrance of me. And the cup in like manner after supper, saying, This cup is the new [3]covenant in my blood, *even* that which
21 is poured out for you. But behold, the hand of him that betrayeth me is with me on the
22 table. For the Son of man indeed goeth, as it hath been determined: but woe unto that
23 man through whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing.

24 And there arose also a contention among them, which of them is accounted to be [4]greatest.
25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Bene-
26 factors. But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that
27 doth serve. For whether is greater, he that [5]sitteth at meat, or he that serveth? is not he that [5]sitteth at meat? but I am in the midst of
28 you as he that serveth. But ye are they which

[1] Or, *a loaf*

[2] Some ancient authorities omit *which is given for you . . . which is poured out for you.*

[3] Or, *testament*

[4] Gr. *greater.*

[5] Gr. *reclineth.*

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have continued with me in my temptations;
[1] Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*
29 and [1]I appoint unto you a kingdom, even as
30 my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes
31 of Israel. Simon, Simon, behold, Satan [2]asked to have you, that he might sift you as wheat:
[2] Or, *obtained you by asking*
32 but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast
33 turned again, stablish thy brethren. And he said unto him, Lord, with thee I am ready to
34 go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing.
36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet:
[3] Or, *and he that hath no sword, let him sell his cloke, and buy one.*
[3]and he that hath none, let him sell his cloke,
37 and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that
[4] Gr. *end.*
which concerneth me hath [4]fulfilment. And
38 they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples
40 also followed him. And when he was at the place, he said unto them, Pray that ye enter
41 not into temptation. And he was parted from them about a stone's cast; and he kneeled
42 down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless
[5] Many ancient authorities omit ver. 43, 44.
not my will, but thine, be done. [5]And there
43 appeared unto him an angel from heaven,
44 strengthening him. And being in an agony

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he prayed more earnestly: and his sweat became as it were great drops of blood falling
45 down upon the ground. And when he rose up from his prayer, he came unto the disciples,
46 and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.
47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus
48 to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
49 And when they that were about him saw what would follow, they said, Lord, shall we
50 smite with the sword? And a certain one of them smote the [1] servant of the high priest,
51 and struck off his right ear. But Jesus answered and said, Suffer ye thus far. And he
52 touched his ear, and healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber,
53 with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.
54 And they seized him, and led him *away*, and brought him into the high priest's house. But
55 Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst
56 of them. And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was
57 with him. But he denied, saying, Woman,
58 I know him not. And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not.

[1] Gr. *bond-servant.*

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And after the space of about one hour another 59
confidently affirmed, saying, Of a truth this
man also was with him: for he is a Galilæan.
But Peter said, Man, I know not what thou 60
sayest. And immediately, while he yet spake,
the cock crew. And the Lord turned, and 61
looked upon Peter. And Peter remembered
the word of the Lord, how that he said unto
him, Before the cock crow this day, thou
shalt deny me thrice. And he went out, and 62
wept bitterly.

[1] Gr. *him.*

And the men that held [1]*Jesus* mocked him, 63
and beat him. And they blindfolded him, and 64
asked him, saying, Prophesy: who is he that
struck thee? And many other things spake 65
they against him, reviling him.

And as soon as it was day, the assembly of 66
the elders of the people was gathered together,
both chief priests and scribes; and they led him
away into their council, saying, If thou art the 67
Christ, tell us. But he said unto them, If I tell
you, ye will not believe: and if I ask *you*, ye 68
will not answer. But from henceforth shall the 69
Son of man be seated at the right hand of the
power of God. And they all said, Art thou 70
then the Son of God? And he said unto them,

[2] Or, *Ye say* it, *because I am.*

[2]Ye say that I am. And they said, What 71
further need have we of witness? for we our-
selves have heard from his own mouth.

And the whole company of them rose up, and 1 **23**
brought him before Pilate. And they began to 2
accuse him, saying, We found this man pervert-
ing our nation, and forbidding to give tribute to

[3] Or, *an anointed king*

Cæsar, and saying that he himself is [3]Christ a
king. And Pilate asked him, saying, Art thou the 3
King of the Jews? And he answered him and
said, Thou sayest. And Pilate said unto the 4
chief priests and the multitudes, I find no fault

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in this man. But they were the more urgent,
saying, He stirreth up the people, teaching
throughout all Judæa, and beginning from
Galilee even unto this place. But when Pilate
heard it, he asked whether the man were a
Galilæan. And when he knew that he was of
Herod's jurisdiction, he sent him unto Herod,
who himself also was at Jerusalem in these
days.

Now when Herod saw Jesus, he was exceeding
glad: for he was of a long time desirous to
see him, because he had heard concerning him;
and he hoped to see some [1]miracle done by
him. And he questioned him in many words;
but he answered him nothing. And the chief
priests and the scribes stood, vehemently accusing
him. And Herod with his soldiers set
him at nought, and mocked him, and arraying
him in gorgeous apparel sent him back to
Pilate. And Herod and Pilate became friends
with each other that very day: for before they
were at enmity between themselves.

And Pilate called together the chief priests
and the rulers and the people, and said unto
them, Ye brought unto me this man, as one
that perverteth the people: and behold, I,
having examined him before you, found no
fault in this man touching those things whereof
ye accuse him: no, nor yet Herod: for he
sent him back unto us; and behold, nothing
worthy of death hath been done by him. I
will therefore chastise him, and release him.[2]
But they cried out all together, saying, Away
with this man, and release unto us Barabbas:
one who for a certain insurrection made in
the city, and for murder, was cast into prison.
And Pilate spake unto them again, desiring
to release Jesus; but they shouted, saying,

[1] Gr. *sign.*

[2] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one* prisoner. Others add the same words after ver. 19.

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Crucify, crucify him. And he said unto them 22
the third time, Why, what evil hath this man
done? I have found no cause of death in him:
I will therefore chastise him and release him.
But they were instant with loud voices, ask- 23
ing that he might be crucified. And their
voices prevailed. And Pilate gave sentence 24
that what they asked for should be done. And 25
he released him that for insurrection and
murder had been cast into prison, whom they
asked for; but Jesus he delivered up to their
will.

And when they led him away, they laid hold 26
upon one Simon of Cyrene, coming from the
country, and laid on him the cross, to bear it
after Jesus.

And there followed him a great multitude of 27
the people, and of women who bewailed and
lamented him. But Jesus turning unto them 28
said, Daughters of Jerusalem, weep not for me,
but weep for yourselves, and for your children.
For behold, the days are coming, in which they 29
shall say, Blessed are the barren, and the
wombs that never bare, and the breasts that
never gave suck. Then shall they begin to 30
say to the mountains, Fall on us; and to the
hills, Cover us. For if they do these things in 31
the green tree, what shall be done in the dry?

And there were also two others, malefactors, 32
led with him to be put to death.

And when they came unto the place which 33
is called [1]The skull, there they crucified him,
and the malefactors, one on the right hand and
the other on the left. [2]And Jesus said, Father, 34
forgive them; for they know not what they do.
And parting his garments among them, they
cast lots. And the people stood beholding. 35
And the rulers also scoffed at him, saying, He

[1] According to the Latin, *Calvary*, which has the same meaning.

[2] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

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saved others; let him save himself, if this is
36 the Christ of God, his chosen. And the sol-
diers also mocked him, coming to him, offering
37 him vinegar, and saying, If thou art the King
38 of the Jews, save thyself. And there was also
a superscription over him, THIS IS THE KING
OF THE JEWS.
39 And one of the malefactors which were
hanged railed on him, saying, Art not thou the
40 Christ? save thyself and us. But the other
answered, and rebuking him said, Dost thou
not even fear God, seeing thou art in the same
41 condemnation? And we indeed justly; for we
receive the due reward of our deeds: but this
42 man hath done nothing amiss. And he said,
Jesus, remember me when thou comest [1]in thy
43 kingdom. And he said unto him, Verily I say
unto thee, To-day shalt thou be with me in
Paradise.
44 And it was now about the sixth hour, and
a darkness came over the whole [2]land until the
45 ninth hour, [3]the sun's light failing: and the veil
46 of the [4]temple was rent in the midst. [5]And
when Jesus had cried with a loud voice, he
said, Father, into thy hands I commend my
spirit: and having said this, he gave up the
47 ghost. And when the centurion saw what was
done, he glorified God, saying, Certainly this
48 was a righteous man. And all the multitudes
that came together to this sight, when they
beheld the things that were done, returned
49 smiting their breasts. And all his acquaintance,
and the women that followed with him from
Galilee, stood afar off, seeing these things.
50 And behold, a man named Joseph, who was
51 a councillor, a good man and a righteous (he
had not consented to their counsel and deed),
a man of Arimathæa, a city of the Jews, who

[1] Some ancient authorities read *into thy kingdom.*

[2] Or, *earth*

[3] Gr. *the sun failing.*

[4] Or, *sanctuary*

[5] Or, *And Jesus, crying with a loud voice, said*

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was looking for the kingdom of God: this man 52
went to Pilate, and asked for the body of Jesus.
And he took it down, and wrapped it in a 53
linen cloth, and laid him in a tomb that was
hewn in stone, where never man had yet lain.
And it was the day of the Preparation, and the 54
[1] Gr. *began to dawn.* sabbath [1]drew on. And the women, which had 55
come with him out of Galilee, followed after,
and beheld the tomb, and how his body was
laid. And they returned, and prepared spices 56
and ointments.

And on the sabbath they rested according to
the commandment. But on the first day of the 1 **24**
week, at early dawn, they came unto the tomb,
bringing the spices which they had prepared.
And they found the stone rolled away from the 2
tomb. And they entered in, and found not 3
[2] Some ancient authorities omit *of the Lord Jesus,* the body [2]of the Lord Jesus. And it came to 4
pass, while they were perplexed thereabout, be-
hold, two men stood by them in dazzling ap-
parel: and as they were affrighted, and bowed 5
down their faces to the earth, they said unto
[3] Gr. *him that liveth.* them, Why seek ye [3]the living among the
[4] Some ancient authorities omit *He is not here, but is risen.* dead? [4]He is not here, but is risen: remember 6
how he spake unto you when he was yet in
Galilee, saying that the Son of man must be de- 7
livered up into the hands of sinful men, and be
crucified, and the third day rise again. And 8
[5] Some ancient authorities omit *from the tomb.* they remembered his words, and returned [5]from 9
the tomb, and told all these things to the
eleven, and to all the rest. Now they were 10
Mary Magdalene, and Joanna, and Mary the
mother of James: and the other women with
them told these things unto the apostles.
And these words appeared in their sight as 11
[6] Some ancient authorities omit ver. 12. idle talk; and they disbelieved them. [6]But 12
Peter arose, and ran unto the tomb; and
stooping and looking in, he seeth the linen

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cloths by themselves; and he [1]departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which
14 was threescore furlongs from Jerusalem. And they communed with each other of all these
15 things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and
16 went with them. But their eyes were holden
17 that they should not know him. And he said unto them, [2]What communications are these that ye have one with another, as ye walk?
18 And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, [3]Dost thou alone sojourn in Jerusalem and not know the things which are come to
19 pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word be-
20 fore God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.
21 But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to
22 pass. Moreover certain women of our company amazed us, having been early at the
23 tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was
24 alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they
25 saw not. And he said unto them, O foolish men, and slow of heart to believe [4]in all that

[1] Or, *departed, wondering with himself*

[2] Gr. *What words are these that ye exchange one with another.*

[3] Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

[4] Or, *after*

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the prophets have spoken! Behoved it not the 26
Christ to suffer these things, and to enter into
his glory? And beginning from Moses and 27
from all the prophets, he interpreted to them
in all the scriptures the things concerning him-
self. And they drew nigh unto the village, 28
whither they were going: and he made as
though he would go further. And they con- 29
strained him, saying, Abide with us: for it is
toward evening, and the day is now far spent.
And he went in to abide with them. And 30
it came to pass, when he had sat down with
[1] Or, *loaf* them to meat, he took the [1]bread, and blessed
it, and brake, and gave to them. And their 31
eyes were opened, and they knew him; and
he vanished out of their sight. And they said 32
one to another, Was not our heart burning
within us, while he spake to us in the way,
while he opened to us the scriptures? And 33
they rose up that very hour, and returned to
Jerusalem, and found the eleven gathered toge-
ther, and them that were with them, saying, 34
The Lord is risen indeed, and hath appeared
to Simon. And they rehearsed the things *that* 35
happened in the way, and how he was known
of them in the breaking of the bread.

And as they spake these things, he him- 36
[2] Some ancient authorities omit *and saith unto them, Peace* be *unto you.* self stood in the midst of them, [2]and saith unto
them, Peace *be* unto you. But they were ter- 37
rified and affrighted, and supposed that they
beheld a spirit. And he said unto them, Why 38
are ye troubled? and wherefore do reasonings
arise in your heart? See my hands and my 39
feet, that it is I myself: handle me, and see;
for a spirit hath not flesh and bones, as ye be-
[3] Some ancient authorities omit ver. 40. hold me having. [3]And when he had said this, 40
he shewed them his hands and his feet. And 41
while they still disbelieved for joy, and won-

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dered, he said unto them, Have ye here any-
42 thing to eat? And they gave him a piece of
43 a broiled fish[1]. And he took it, and did eat
before them.
44 And he said unto them, These are my words
which I spake unto you, while I was yet with
you, how that all things must needs be ful-
filled, which are written in the law of Moses,
and the prophets, and the psalms, concerning
45 me. Then opened he their mind, that they
46 might understand the scriptures; and he said
unto them, Thus it is written, that the Christ
should suffer, and rise again from the dead the
47 third day; and that repentance [2]and remission
of sins should be preached in his name unto
48 all the [3]nations, beginning from Jerusalem. Ye
49 are witnesses of these things. And behold, I
send forth the promise of my Father upon you:
but tarry ye in the city, until ye be clothed
with power from on high.
50 And he led them out until *they were* over
against Bethany: and he lifted up his hands,
51 and blessed them. And it came to pass, while
he blessed them, he parted from them, [4]and
52 was carried up into heaven. And they [5]wor-
shipped him, and returned to Jerusalem with
53 great joy: and were continually in the temple,
blessing God.

[1] Many ancient authorities add *and a honeycomb.*

[2] Some ancient authorities read *unto.*

[3] Or, *nations. Beginning from Jerusalem, ye are witnesses*

[4] Some ancient authorities omit *and was carried up into heaven.*

[5] Some ancient authorities omit *worshipped him, and.*

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THE GOSPEL

ACCORDING TO

S. JOHN.

1 In the beginning was the Word, and the
Word was with God, and the Word was God.
2 The same was in the beginning with God.
3 All things were made [1]by him; and without
him [2]was not anything made that hath been
made. In him was life; and the life was the
4 light of men. And the light shineth in the
5 darkness; and the darkness [3]apprehended it
not. There came a man, sent from God,
6 whose name was John. The same came for
7 witness, that he might bear witness of the light,
that all might believe through him. He was
8 not the light, but *came* that he might bear wit-
ness of the light. [4]There was the true light,
9 *even the light* which lighteth [5]every man,
coming into the world. He was in the world,
10 and the world was made [1]by him, and the
world knew him not. He came unto [6]his own,
11 and they that were his own received him not.
But as many as received him, to them gave he
12 the right to become children of God, *even* to
them that believe on his name: which were
13 [7]born, not of [8]blood, nor of the will of the flesh,
nor of the will of man, but of God. And the
14 Word became flesh, and [9]dwelt among us (and

[1] Or, *through*
[2] Or, *was not anything made. That which hath been made was life in him; and the life &c.*
[3] Or, *overcame.* See ch. xii. 35 (Gr.).
[4] Or, *The true light, which lighteth every man, was coming*
[5] Or, *every man as he cometh*
[6] Gr. *his own things.*
[7] Or, *begotten*
[8] Gr. *bloods.*
[9] Gr. *tabernacled.*

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we beheld his glory, glory as of [1]the only begotten from the Father), full of grace and truth.
15 John beareth witness of him, and crieth, saying, [2]This was he of whom I said, He that cometh after me is become before me: for he was
16 [3]before me. For of his fulness we all received,
17 and grace for grace. For the law was given [4]by Moses; grace and truth came [4]by Jesus
18 Christ. No man hath seen God at any time; [5]the only begotten Son, which is in the bosom of the Father, he hath declared *him*.
19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and
20 Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed,
21 I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he
22 answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thy-
23 self? He said, I am the voice of one crying in the wilderness, Make straight the way of
24 the Lord, as said Isaiah the prophet. [6]And
25 they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ,
26 neither Elijah, neither the prophet? John answered them, saying, I baptize [7]with water: in the midst of you standeth one whom ye
27 know not, *even* he that cometh after me, the latchet of whose shoe I am not worthy to
28 unloose. These things were done in [8]Bethany beyond Jordan, where John was baptizing.
29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God,
30 which [9]taketh away the sin of the world! This is he of whom I said, After me cometh a man

[1] Or, *an only begotten from a father*

[2] Some ancient authorities read (*this was he that said*).

[3] Gr. *first in regard of me.*

[4] Or, *through*

[5] Many very ancient authorities read *God only begotten.*

[6] Or, *And* certain *had been sent from among the Pharisees.*

[7] Or, *in*

[8] Many ancient authorities read *Bethabarah*, some, *Betharabah.*

[9] Or, *beareth the sin*

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which is become before me: for he was [1]before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing [2]with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize [2]with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth [2]with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, [3]Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, [4]Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of [5]John: thou shalt be called Cephas (which is by interpretation, [6]Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and

[1] Gr. *first in regard of me.*

[2] Or, *in*

[3] Or, *Teacher*

[4] That is, *Anointed.*

[5] Gr. *Joanes*: called in Matt. xvi. 17, *Jonah.*

[6] That is, *Rock* or *Stone.*

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45 Peter. Philip findeth Nathanael, and saith
unto him, We have found him, of whom Moses
in the law, and the prophets, did write, Jesus
46 of Nazareth, the son of Joseph. And Natha-
nael said unto him, Can any good thing come
out of Nazareth? Philip saith unto him, Come
47 and see. Jesus saw Nathanael coming to him,
and saith of him, Behold, an Israelite indeed,
48 in whom is no guile! Nathanael saith unto
him, Whence knowest thou me? Jesus an-
swered and said unto him, Before Philip called
thee, when thou wast under the fig tree, I saw
49 thee. Nathanael answered him, Rabbi, thou
art the Son of God; thou art King of Israel.
50 Jesus answered and said unto him, Because I
said unto thee, I saw thee underneath the fig
tree, believest thou? thou shalt see greater
51 things than these. And he saith unto him,
Verily, verily, I say unto you, Ye shall see the
heaven opened, and the angels of God ascend-
ing and descending upon the Son of man.

2 1 And the third day there was a marriage in
Cana of Galilee; and the mother of Jesus was
2 there: and Jesus also was bidden, and his
3 disciples, to the marriage. And when the wine
failed, the mother of Jesus saith unto him,
4 They have no wine. And Jesus saith unto her,
Woman, what have I to do with thee? mine
5 hour is not yet come. His mother saith unto
the servants, Whatsoever he saith unto you,
6 do it. Now there were six waterpots of stone
set there after the Jews' manner of purifying,
7 containing two or three firkins apiece. Jesus
saith unto them, Fill the waterpots with water.
8 And they filled them up to the brim. And he
saith unto them, Draw out now, and bear unto
9 the [1]ruler of the feast. And they bare it. And
when the ruler of the feast tasted the water

[1] Or, *steward*

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[1] Or, *that it had become*

[1] now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man 10
setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. This 11
beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

After this he went down to Capernaum, he, 12
and his mother, and *his* brethren, and his disciples: and there they abode not many days.

And the passover of the Jews was at hand, 13
and Jesus went up to Jerusalem. And he found 14
in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all 15
out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold 16
the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it 17
was written, The zeal of thine house shall eat me up. The Jews therefore answered and said 18
unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus 19
answered and said unto them, Destroy this

[2] Or, *sanctuary*

[2]temple, and in three days I will raise it up. The Jews therefore said, Forty and six years 20
was this [2] temple in building, and wilt thou raise it up in three days? But he spake of the [2]temple 21
of his body. When therefore he was raised 22
from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the pass- 23

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over, during the feast, many believed on his
24 name, beholding his signs which he did. But
Jesus did not trust himself unto them, for that he
25 knew all men, and because he needed not that
any one should bear witness concerning [1]man;
for he himself knew what was in man.

[1] Or, *a man; for...the man*

3 1 Now there was a man of the Pharisees,
2 named Nicodemus, a ruler of the Jews: the
same came unto him by night, and said to him,
Rabbi, we know that thou art a teacher come
from God: for no man can do these signs that
3 thou doest, except God be with him. Jesus
answered and said unto him, Verily, verily, I
say unto thee, Except a man be born [2]anew,
4 he cannot see the kingdom of God. Nico-
demus saith unto him, How can a man be born
when he is old? can he enter a second time
5 into his mother's womb, and be born? Jesus
answered, Verily, verily, I say unto thee, Ex-
cept a man be born of water and the Spirit, he
6 cannot enter into the kingdom of God. That
which is born of the flesh is flesh; and that
7 which is born of the Spirit is spirit. Marvel
not that I said unto thee, Ye must be born
8 [2]anew. [3]The wind bloweth where it listeth, and
thou hearest the voice thereof, but knowest
not whence it cometh, and whither it goeth:
so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him, How
10 can these things be? Jesus answered and said
unto him, Art thou the teacher of Israel,
11 and understandest not these things? Verily,
verily, I say unto thee, We speak that we
do know, and bear witness of that we have
12 seen; and ye receive not our witness. If I
told you earthly things, and ye believe not,
how shall ye believe, if I tell you heavenly
13 things? And no man hath ascended into

[2] Or, *from above*

[3] Or, *The Spirit breatheth*

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heaven, but he that descended out of heaven,
[1] Many ancient authorities omit *which is in heaven.*
even the Son of man, [1] which is in heaven. And 14
as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted
[2] Or, *believeth in him may have*
up: that whosoever [2] believeth may in him 15
have eternal life.

For God so loved the world, that he gave 16
his only begotten Son, that whosoever believeth on him should not perish, but have
eternal life. For God sent not the Son into 17
the world to judge the world; but that the
world should be saved through him. He that 18
believeth on him is not judged: he that believeth not hath been judged already, because
he hath not believed on the name of the only
begotten Son of God. And this is the judge- 19
ment, that the light is come into the world, and
men loved the darkness rather than the light;
for their works were evil. For every one that 20
[3] Or, *practiseth*
[3] doeth ill hateth the light, and cometh not to
[4] Or, *convicted*
the light, lest his works should be [4] reproved.
But he that doeth the truth cometh to the 21
light, that his works may be made manifest,
[5] Or, *because*
[5] that they have been wrought in God.

After these things came Jesus and his dis- 22
ciples into the land of Judæa; and there he
tarried with them, and baptized. And John 23
also was baptizing in Ænon near to Salim, be-
[6] Gr. *were many waters.*
cause there [6] was much water there: and they
came, and were baptized. For John was not 24
yet cast into prison. There arose therefore 25
a questioning on the part of John's disciples with
a Jew about purifying. And they came unto 26
John, and said to him, Rabbi, he that was with
thee beyond Jordan, to whom thou hast borne
witness, behold, the same baptizeth, and all
men come to him. John answered and said, A 27
man can receive nothing, except it have been

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given him from heaven. Ye yourselves bear
me witness, that I said, I am not the Christ,
but, that I am sent before him. He that hath
the bride is the bridegroom: but the friend of
the bridegroom, which standeth and heareth
him, rejoiceth greatly because of the bride-
groom's voice: this my joy therefore is fulfilled.
He must increase, but I must decrease.
He that cometh from above is above all: he
that is of the earth is of the earth, and of the
earth he speaketh: [1]he that cometh from
heaven is above all. What he hath seen and
heard, of that he beareth witness; and no man
receiveth his witness. He that hath received
his witness hath set his seal to *this*, that God is
true. For he whom God hath sent speaketh
the words of God: for he giveth not the Spirit
by measure. The Father loveth the Son, and
hath given all things into his hand. He that
believeth on the Son hath eternal life; but he
that [2]obeyeth not the Son shall not see life,
but the wrath of God abideth on him.

[1] Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

[2] Or, *believeth not*

4 When therefore the Lord knew how that the
Pharisees had heard that Jesus was making
and baptizing more disciples than John (al-
though Jesus himself baptized not, but his
disciples), he left Judæa, and departed again
into Galilee. And he must needs pass through
Samaria. So he cometh to a city of Samaria,
called Sychar, near to the parcel of ground that
Jacob gave to his son Joseph: and Jacob's [3]well
was there. Jesus therefore, being wearied with
his journey, sat [4]thus by the [3]well. It was
about the sixth hour. There cometh a woman
of Samaria to draw water: Jesus saith unto her,
Give me to drink. For his disciples were gone
away into the city to buy food. The Samaritan
woman therefore saith unto him, How is it that

[3] Gr. *spring*: and so in ver. 14; but not in ver. 11, 12.

[4] Or, *as he was*

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thou, being a Jew, askest drink of me, which
[1] Some ancient authorities omit *For Jews have no dealings with Samaritans.*
am a Samaritan woman? ([1]For Jews have no dealings with Samaritans.) Jesus answered and 10
said unto her, If thou knewest the gift of God,
and who it is that saith to thee, Give me to
drink; thou wouldest have asked of him, and
he would have given thee living water. The 11
[2] Or, *Lord*
woman saith unto him, [2]Sir, thou hast nothing
to draw with, and the well is deep: from
whence then hast thou that living water? Art 12
thou greater than our father Jacob, which gave
us the well, and drank thereof himself, and his
sons, and his cattle? Jesus answered and said 13
unto her, Every one that drinketh of this water
shall thirst again: but whosoever drinketh of 14
the water that I shall give him shall never
thirst; but the water that I shall give him
shall become in him a well of water springing
up unto eternal life. The woman saith unto 15
him, [2]Sir, give me this water, that I thirst not,
neither come all the way hither to draw. Jesus 16
saith unto her, Go, call thy husband, and come
hither. The woman answered and said unto 17
him, I have no husband. Jesus saith unto
her, Thou saidst well, I have no husband: for 18
thou hast had five husbands; and he whom
thou now hast is not thy husband: this hast
thou said truly. The woman saith unto him, 19
[2]Sir, I perceive that thou art a prophet. Our 20
fathers worshipped in this mountain; and ye
say, that in Jerusalem is the place where men
ought to worship. Jesus saith unto her, 21
Woman, believe me, the hour cometh, when
neither in this mountain, nor in Jerusalem,
shall ye worship the Father. Ye worship 22
that which ye know not: we worship that
which we know: for salvation is from the
Jews. But the hour cometh, and now is, 23

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when the true worshippers shall worship the Father in spirit and truth: [1]for such doth the
24 Father seek to be his worshippers. [2]God is a Spirit: and they that worship him must
25 worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come,
26 he will declare unto us all things. Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why
28 speakest thou with her? So the woman left her waterpot, and went away into the city, and
29 saith to the men, Come, see a man, which told me all things that *ever* I did: can this be the
30 Christ? They went out of the city, and were
31 coming to him. In the mean while the dis-
32 ciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye
33 know not. The disciples therefore said one to another, Hath any man brought him *aught*
34 to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accom-
35 plish his work. Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are [3]white already unto
36 harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice
37 together. For herein is the saying true, One
38 soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

39 And from that city many of the Samaritans believed on him because of the word of the

[1] Or, *for such the Father also seeketh*

[2] Or, *God is spirit*

[3] Or, *white unto harvest. Already he that reapeth &c.*

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woman, who testified, He told me all things that *ever* I did. So when the Samaritans came 40
unto him, they besought him to abide with them: and he abode there two days. And 41
many more believed because of his word; and 42
they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

And after the two days he went forth from 43
thence into Galilee. For Jesus himself testi- 44
fied, that a prophet hath no honour in his own country. So when he came into Galilee, the 45
Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

He came therefore again unto Cana of Ga- 46
lilee, where he made the water wine. And
[1] Or, *king's officer* there was a certain [1]nobleman, whose son was
sick at Capernaum. When he heard that Jesus 47
was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto 48
him, Except ye see signs and wonders, ye will in no wise believe. The [1]nobleman saith unto 49
[2] Or, *Lord* him, [2]Sir, come down ere my child die. Jesus 50
saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he 51
[3] Gr. *bond-servants.* was now going down, his [3]servants met him,
saying, that his son lived. So he inquired 52
of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the 53
father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is 54

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again the second sign that Jesus did, having come out of Judæa into Galilee.

5 1 After these things there was [1]a feast of the Jews; and Jesus went up to Jerusalem.
2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew [2]Beth-
3 esda, having five porches. In these lay a multitude of them that were sick, blind, halt,
5 withered[3]. And a certain man was there, which had been thirty and eight years in his infirmity.
6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith
7 unto him, Wouldest thou be made whole? The sick man answered him, [4]Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth
8 down before me. Jesus saith unto him, Arise,
9 take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.
10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to
11 take up thy bed. But he answered them, He that made me whole, the same said unto me,
12 Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up
13 *thy bed*, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place.
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.
15 The man went away, and told the Jews that
16 it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.
17 But Jesus answered them, My Father worketh

[1] Many ancient authorities read *the feast.*

[2] Some ancient authorities read *Bethsaida*, others, *Bethzatha.*

[3] Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

[4] Or, *Lord*

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even until now, and I work. For this cause 18
therefore the Jews sought the more to kill him,
because he not only brake the sabbath, but
also called God his own Father, making him-
self equal with God.

Jesus therefore answered and said unto them, 19
Verily, verily, I say unto you, The Son can
do nothing of himself, but what he seeth the
Father doing: for what things soever he doeth,
these the Son also doeth in like manner. For 20
the Father loveth the Son, and sheweth him
all things that himself doeth: and greater
works than these will he shew him, that ye
may marvel. For as the Father raiseth the 21
dead and quickeneth them, even so the Son
also quickeneth whom he will. For neither 22
doth the Father judge any man, but he hath
given all judgement unto the Son; that all 23
may honour the Son, even as they honour
the Father. He that honoureth not the Son
honoureth not the Father which sent him. Ve- 24
rily, verily, I say unto you, He that heareth my
word, and believeth him that sent me, hath
eternal life, and cometh not into judgement, but
hath passed out of death into life. Verily, 25
verily, I say unto you, The hour cometh, and
now is, when the dead shall hear the voice of
the Son of God; and they that hear shall live.
For as the Father hath life in himself, even so 26
gave he to the Son also to have life in himself:
and he gave him authority to execute judge- 27
ment, because he is [1]the Son of man. Marvel 28
not at this: for the hour cometh, in which all
that are in the tombs shall hear his voice, and 29
shall come forth; they that have done good,
unto the resurrection of life; and they that
have [2]done ill, unto the resurrection of judge-
ment.

[1] Or, *a son of man*

[2] Or, *practised*

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30 I can of myself do nothing: as I hear, I
judge: and my judgement is righteous; be-
cause I seek not mine own will, but the will
31 of him that sent me. If I bear witness of
32 myself, my witness is not true. It is another
that beareth witness of me; and I know
that the witness which he witnesseth of me is
33 true. Ye have sent unto John, and he hath
34 borne witness unto the truth. But the witness
which I receive is not from man: howbeit I
35 say these things, that ye may be saved. He
was the lamp that burneth and shineth: and ye
were willing to rejoice for a season in his light.
36 But the witness which I have is greater than
that of John: for the works which the Father
hath given me to accomplish, the very works
that I do, bear witness of me, that the Father
37 hath sent me. And the Father which sent me,
he hath borne witness of me. Ye have neither
heard his voice at any time, nor seen his form.
38 And ye have not his word abiding in you:
39 for whom he sent, him ye believe not. [1]Ye
search the scriptures, because ye think that
in them ye have eternal life; and these are
40 they which bear witness of me; and ye will
41 not come to me, that ye may have life. I
42 receive not glory from men. But I know you,
that ye have not the love of God in yourselves.
43 I am come in my Father's name, and ye receive
me not: if another shall come in his own name,
44 him ye will receive. How can ye believe, which
receive glory one of another, and the glory that
45 *cometh* from [2]the only God ye seek not? Think
not that I will accuse you to the Father: there
is one that accuseth you, *even* Moses, on whom
46 ye have set your hope. For if ye believed
Moses, ye would believe me; for he wrote of

[1] Or, *Search the scriptures*

[2] Some ancient authorities read *the only one.*

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me. But if ye believe not his writings, how 47
shall ye believe my words?

After these things Jesus went away to the 1 6
other side of the sea of Galilee, which is *the sea*
of Tiberias. And a great multitude followed 2
him, because they beheld the signs which he
did on them that were sick. And Jesus went 3
up into the mountain, and there he sat with his
disciples. Now the passover, the feast of the 4
Jews, was at hand. Jesus therefore lifting up 5
his eyes, and seeing that a great multitude
cometh unto him, saith unto Philip, Whence
[1] Gr. *loaves.* are we to buy [1] bread, that these may eat? And 6
this he said to prove him: for he himself knew
what he would do. Philip answered him, Two 7
[2] See marginal note on Matt. xviii. 28. hundred [2] pennyworth of [1] bread is not sufficient
for them, that every one may take a little.
One of his disciples, Andrew, Simon Peter's 8
brother, saith unto him, There is a lad here, 9
which hath five barley loaves, and two fishes:
but what are these among so many? Jesus 10
said, Make the people sit down. Now there was
much grass in the place. So the men sat down,
in number about five thousand. Jesus there- 11
fore took the loaves; and having given thanks,
he distributed to them that were set down;
likewise also of the fishes as much as they
would. And when they were filled, he saith 12
unto his disciples, Gather up the broken pieces
which remain over, that nothing be lost. So 13
they gathered them up, and filled twelve bas-
kets with broken pieces from the five barley
loaves, which remained over unto them that
had eaten. When therefore the people saw 14
[3] Some ancient authorities read *signs.* the [3] sign which he did, they said, This is of a
truth the prophet that cometh into the world.

Jesus therefore perceiving that they were 15
about to come and take him by force, to make

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him king, withdrew again into the mountain himself alone.

16 And when evening came, his disciples went
17 down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus
18 had not yet come to them. And the sea was rising by reason of a great wind that blew.
19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh
20 unto the boat: and they were afraid. But he
21 saith unto them, It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other [1]boat there, save one, and that Jesus entered not with his disciples into the boat, but
23 *that* his disciples went away alone (howbeit there came [2]boats from Tiberias nigh unto the place where they ate the bread after the Lord
24 had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the [2]boats,
25 and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest
26 thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the
27 loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God,
28 hath sealed. They said therefore unto him, What must we do, that we may work the

[1] Gr. *little boat.*

[2] Gr. *little boats.*

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works of God? Jesus answered and said unto 29
them, This is the work of God, that ye believe
on him whom [1]he hath sent. They said there- 30
fore unto him, What then doest thou for a
sign, that we may see, and believe thee? what
workest thou? Our fathers ate the manna in 31
the wilderness; as it is written, He gave them
bread out of heaven to eat. Jesus therefore 32
said unto them, Verily, verily, I say unto you,
It was not Moses that gave you the bread out
of heaven; but my Father giveth you the true
bread out of heaven. For the bread of God is 33
that which cometh down out of heaven, and
giveth life unto the world. They said therefore 34
unto him, Lord, evermore give us this bread.
Jesus said unto them, I am the bread of life: 35
he that cometh to me shall not hunger, and he
that believeth on me shall never thirst. But I 36
said unto you, that ye have seen me, and yet
believe not. All that which the Father giveth 37
me shall come unto me; and him that cometh
to me I will in no wise cast out. For I am 38
come down from heaven, not to do mine own
will, but the will of him that sent me. And this 39
is the will of him that sent me, that of all that
which he hath given me I should lose nothing,
but should raise it up at the last day. For this 40
is the will of my Father, that every one that be-
holdeth the Son, and believeth on him, should
have eternal life; and [2]I will raise him up at
the last day.

The Jews therefore murmured concerning 41
him, because he said, I am the bread which
came down out of heaven. And they said, Is 42
not this Jesus, the son of Joseph, whose father
and mother we know? how doth he now say,
I am come down out of heaven? Jesus an- 43
swered and said unto them, Murmur not among

[1] Or, *he sent*

[2] Or, *that I should raise him up*

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44 yourselves. No man can come to me, except
the Father which sent me draw him: and I
45 will raise him up in the last day. It is written
in the prophets, And they shall all be taught
of God. Every one that hath heard from the
Father, and hath learned, cometh unto me.
46 Not that any man hath seen the Father, save
he which is from God, he hath seen the Father.
47 Verily, verily, I say unto you, He that be-
48 lieveth hath eternal life. I am the bread of life.
49 Your fathers did eat the manna in the wilder-
50 ness, and they died. This is the bread which
cometh down out of heaven, that a man may
51 eat thereof, and not die. I am the living bread
which came down out of heaven: if any man eat
of this bread, he shall live for ever: yea and
the bread which I will give is my flesh, for the
life of the world.

52 The Jews therefore strove one with another,
saying, How can this man give us his flesh to
53 eat? Jesus therefore said unto them, Verily,
verily, I say unto you, Except ye eat the flesh
of the Son of man and drink his blood, ye have
54 not life in yourselves. He that eateth my flesh
and drinketh my blood hath eternal life; and I
55 will raise him up at the last day. For my flesh
is [1]meat indeed, and my blood is [2]drink indeed.
56 He that eateth my flesh and drinketh my blood
57 abideth in me, and I in him. As the living
Father sent me, and I live because of the
Father; so he that eateth me, he also shall live
58 because of me. This is the bread which came
down out of heaven: not as the fathers did eat,
and died: he that eateth this bread shall live
59 for ever. These things said he in [3]the syna-
gogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they
heard *this*, said, This is a hard saying; who can

[1] Gr. *true meat.*
[2] Gr. *true drink.*
[3] Or, *a synagogue*

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[1] Or, *him*

hear [1] it? But Jesus knowing in himself that his 61
disciples murmured at this, said unto them, Doth
this cause you to stumble? *What* then if ye should 62
behold the Son of man ascending where he was
before? It is the spirit that quickeneth; the 63
flesh profiteth nothing: the words that I have
spoken unto you are spirit, and are life. But 64
there are some of you that believe not. For
Jesus knew from the beginning who they were
that believed not, and who it was that should
betray him. And he said, For this cause have 65
I said unto you, that no man can come unto me,
except it be given unto him of the Father.

Upon this many of his disciples went back, 66
and walked no more with him. Jesus said 67
therefore unto the twelve, Would ye also go
away? Simon Peter answered him, Lord, to 68
[2] Or, *hast words* whom shall we go? thou [2] hast the words of
eternal life. And we have believed and know 69
that thou art the Holy One of God. Jesus an- 70
swered them, Did not I choose you the twelve,
and one of you is a devil? Now he spake 71
of Judas *the son* of Simon Iscariot, for he it
was that should betray him, *being* one of
the twelve.

And after these things Jesus walked in 1 7
Galilee: for he would not walk in Judæa, be-
cause the Jews sought to kill him. Now the 2
feast of the Jews, the feast of tabernacles, was
at hand. His brethren therefore said unto 3
him, Depart hence, and go into Judæa, that
thy disciples also may behold thy works which
thou doest. For no man doeth anything in 4
[3] Some ancient authorities read *and seeketh it to be known openly.* secret, [3] and himself seeketh to be known
openly. If thou doest these things, manifest
thyself to the world. For even his brethren 5
did not believe on him. Jesus therefore saith 6
unto them, My time is not yet come; but your

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7 time is alway ready. The world cannot hate
you; but me it hateth, because I testify of it,
8 that its works are evil. Go ye up unto the
feast: I go not up [1]yet unto this feast; because
9 my time is not yet fulfilled. And having said
these things unto them, he abode *still* in Galilee.
10 But when his brethren were gone up unto
the feast, then went he also up, not publicly,
11 but as it were in secret. The Jews therefore
sought him at the feast, and said, Where is
12 he? And there was much murmuring among
the multitudes concerning him: some said, He
is a good man; others said, Not so, but he
13 leadeth the multitude astray. Howbeit no man
spake openly of him for fear of the Jews.
14 But when it was now the midst of the feast
Jesus went up into the temple, and taught.
15 The Jews therefore marvelled, saying, How
knoweth this man letters, having never learned?
16 Jesus therefore answered them, and said, My
teaching is not mine, but his that sent me.
17 If any man willeth to do his will, he shall
know of the teaching, whether it be of God,
18 or *whether* I speak from myself. He that
speaketh from himself seeketh his own glory:
but he that seeketh the glory of him that sent
him, the same is true, and no unrighteousness
19 is in him. Did not Moses give you the law,
and *yet* none of you doeth the law? Why
20 seek ye to kill me? The multitude answered,
Thou hast a [2]devil: who seeketh to kill thee?
21 Jesus answered and said unto them, I did one
22 work, and ye all [3]marvel. For this cause hath
Moses given you circumcision (not that it is of
Moses, but of the fathers); and on the sabbath
23 ye circumcise a man. If a man receiveth cir-
cumcision on the sabbath, that the law of
Moses may not be broken; are ye wroth with

[1] Many ancient authorities omit *yet*.

[2] Gr. *demon*.

[3] Or, *marvel because of this. Moses hath given you circumcision*

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me, because I made a man every whit whole on the sabbath? Judge not according to ap- 24
pearance, but judge righteous judgement.

Some therefore of them of Jerusalem said, Is 25
not this he whom they seek to kill? And lo, 26
he speaketh openly, and they say nothing unto
him. Can it be that the rulers indeed know
that this is the Christ? Howbeit we know 27
this man whence he is: but when the Christ
cometh, no one knoweth whence he is. Jesus 28
therefore cried in the temple, teaching and
saying, Ye both know me, and know whence
I am; and I am not come of myself, but he
that sent me is true, whom ye know not. I 29
know him; because I am from him, and he
sent me. They sought therefore to take him: 30
and no man laid his hand on him, because his
hour was not yet come. But of the multitude 31
many believed on him; and they said, When
the Christ shall come, will he do more signs
than those which this man hath done? The 32
Pharisees heard the multitude murmuring these
things concerning him; and the chief priests
and the Pharisees sent officers to take him.
Jesus therefore said, Yet a little while am I 33
with you, and I go unto him that sent me.
Ye shall seek me, and shall not find me: and 34
where I am, ye cannot come. The Jews there- 35
fore said among themselves, Whither will this
man go that we shall not find him? will he go
[1] Gr. *of.* unto the Dispersion [1]among the Greeks, and
teach the Greeks? What is this word that he 36
said, Ye shall seek me, and shall not find me:
and where I am, ye cannot come?

Now on the last day, the great *day* of the 37
feast, Jesus stood and cried, saying, If any man
thirst, let him come unto me, and drink. He 38
that believeth on me, as the scripture hath said,

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out of his belly shall flow rivers of living
39 water. But this spake he of the Spirit, which
they that believed on him were to receive: [1]for
the Spirit was not yet *given*; because Jesus
40 was not yet glorified. *Some* of the multitude
therefore, when they heard these words, said,
41 This is of a truth the prophet. Others said,
This is the Christ. But some said, What, doth
42 the Christ come out of Galilee? Hath not the
scripture said that the Christ cometh of the seed
of David, and from Bethlehem, the village where
43 David was? So there arose a division in the mul-
44 titude because of him. And some of them would
have taken him; but no man laid hands on him.
45 The officers therefore came to the chief
priests and Pharisees; and they said unto
46 them, Why did ye not bring him? The offi-
47 cers answered, Never man so spake. The
Pharisees therefore answered them, Are ye
48 also led astray? Hath any of the rulers be-
49 lieved on him, or of the Pharisees? But this
multitude which knoweth not the law are ac-
50 cursed. Nicodemus saith unto them (he that
51 came to him before, being one of them), Doth
our law judge a man, except it first hear from
52 himself and know what he doeth? They an-
swered and said unto him, Art thou also of
Galilee? Search, and [2]see that out of Galilee
ariseth no prophet.

[1] Some ancient authorities read *for the Holy Spirit was not yet given.*

[2] Or, *see: for out of Galilee &c.*

53 [3][And they went every man unto his own
8 1 house: but Jesus went unto the mount of
2 Olives. And early in the morning he came
again into the temple, and all the people came
unto him; and he sat down, and taught them.
3 And the scribes and the Pharisees bring a

[3] Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.

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woman taken in adultery; and having set her
[1] Or, *Teacher* in the midst, they say unto him, [1]Master, this 4
woman hath been taken in adultery, in the
very act. Now in the law Moses commanded 5
us to stone such: what then sayest thou of
[2] Or, *trying* her? And this they said, [2]tempting him, that 6
they might have *whereof* to accuse him. But
Jesus stooped down, and with his finger wrote
on the ground. But when they continued 7
asking him, he lifted up himself, and said unto
them, He that is without sin among you, let
him first cast a stone at her. And again he 8
stooped down, and with his finger wrote on the
ground. And they, when they heard it, went 9
out one by one, beginning from the eldest, *even*
unto the last: and Jesus was left alone, and
the woman, where she was, in the midst. And 10
Jesus lifted up himself, and said unto her,
Woman, where are they? did no man condemn
thee? And she said, No man, Lord. And 11
Jesus said, Neither do I condemn thee: go
thy way; from henceforth sin no more.]

Again therefore Jesus spake unto them, say- 12
ing, I am the light of the world: he that fol-
loweth me shall not walk in the darkness, but
shall have the light of life. The Pharisees 13
therefore said unto him, Thou bearest witness
of thyself; thy witness is not true. Jesus an- 14
swered and said unto them, Even if I bear wit-
ness of myself, my witness is true; for I know
whence I came, and whither I go; but ye know
not whence I come, or whither I go. Ye judge 15
after the flesh; I judge no man. Yea and if I 16
judge, my judgement is true; for I am not alone,
but I and the Father that sent me. Yea and 17

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in your law it is written, that the witness of two
18 men is true. I am he that beareth witness of
myself, and the Father that sent me beareth wit-
19 ness of me. They said therefore unto him, Where
is thy Father? Jesus answered, Ye know neither
me, nor my Father: if ye knew me, ye would
20 know my Father also. These words spake he in
the treasury, as he taught in the temple: and no
man took him; because his hour was not yet come.
21 He said therefore again unto them, I go
away, and ye shall seek me, and shall die in
22 your sin: whither I go, ye cannot come. The
Jews therefore said, Will he kill himself, that he
23 saith, Whither I go, ye cannot come? And he
said unto them, Ye are from beneath; I am
from above: ye are of this world; I am not of
24 this world. I said therefore unto you, that ye
shall die in your sins: for except ye believe
25 that [1]I am *he*, ye shall die in your sins. They
said therefore unto him, Who art thou? Jesus
said unto them, [2]Even that which I have
26 also spoken unto you from the beginning. I
have many things to speak and to judge con-
cerning you: howbeit he that sent me is true;
and the things which I heard from him, these
27 speak I [3]unto the world. They perceived not
28 that he spake to them of the Father. Jesus
therefore said, When ye have lifted up the Son
of man, then shall ye know that [4]I am *he*, and *that*
I do nothing of myself, but as the Father taught
29 me, I speak these things. And he that sent me
is with me; he hath not left me alone; for I do
30 always the things that are pleasing to him. As
he spake these things, many believed on him.
31 Jesus therefore said to those Jews which had
believed him, If ye abide in my word, *then* are
32 ye truly my disciples; and ye shall know the
33 truth, and the truth shall make you free. They

[1] Or, *I am*

[2] Or, How is it *that I even speak to you at all?*

[3] Gr. *into.*

[4] Or, *I am* Or, *I am* he: *and I do*

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answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus 34
answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not 35
in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye 36
shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my 37
word [1]hath not free course in you. I speak the 38
things which I have seen with [2]*my* Father: and ye also do the things which ye heard from *your* father. They answered and said unto him, Our 39
father is Abraham. Jesus saith unto them, If ye [3]were Abraham's children, [4]ye would do the works of Abraham. But now ye seek to kill 40
me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye 41
do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. Jesus said unto them, 42
If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.
Why do ye not [5]understand my speech? *Even* 43
because ye cannot hear my word. Ye are of 44
your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and [6]stood not in the truth, because there is no truth in him. [7]When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because 45
I say the truth, ye believe me not. Which of 46
you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God 47
heareth the words of God: for this cause ye hear *them* not, because ye are not of God.

[1] Or, *hath no place in you*
[2] Or, *the Father: do ye also therefore the things which ye heard from the Father.*
[3] Gr. *are.*
[4] Some ancient authorities read *ye do the works of Abraham.*
[5] Or, *know*
[6] Some ancient authorities read *standeth.*
[7] Or, *When* one *speaketh a lie, he speaketh of his own: for his father also is a liar.*

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48 The Jews answered and said unto him, Say we
not well that thou art a Samaritan, and hast a
49 [1]devil? Jesus answered, I have not a [1]devil; [1] Gr. *demon.*
but I honour my Father, and ye dishonour me.
50 But I seek not mine own glory: there is one
51 that seeketh and judgeth. Verily, verily, I say
unto you, If a man keep my word, he shall
52 never see death. The Jews said unto him,
Now we know that thou hast a [1]devil. Abra-
ham is dead, and the prophets; and thou sayest,
If a man keep my word, he shall never taste of
53 death. Art thou greater than our father Abra-
ham, which is dead? and the prophets are
54 dead: whom makest thou thyself? Jesus an-
swered, If I glorify myself, my glory is nothing:
it is my Father that glorifieth me; of whom ye
55 say, that he is your God; and ye have not
known him: but I know him; and if I should
say, I know him not, I shall be like unto you, a
56 liar: but I know him, and keep his word. Your
father Abraham rejoiced [2]to see my day; and [2] Or, *that he should see*
57 he saw it, and was glad. The Jews therefore
said unto him, Thou art not yet fifty years old,
58 and hast thou seen Abraham? Jesus said unto
them, Verily, verily, I say unto you, Before
59 Abraham [3]was, I am. They took up stones [3] Gr. *was born.*
therefore to cast at him: but Jesus [4]hid him- [4] Or, *was hidden, and went &c.*
self, and went out of the temple[5]. [5] Many ancient authorities add *and going through the midst of them went his way and so passed by.*

9 1 And as he passed by, he saw a man blind
2 from his birth. And his disciples asked him,
saying, Rabbi, who did sin, this man, or his
3 parents, that he should be born blind? Jesus
answered, Neither did this man sin, nor his
parents: but that the works of God should
4 be made manifest in him. We must work the
works of him that sent me, while it is day: the
5 night cometh, when no man can work. When
I am in the world, I am the light of the world.

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When he had thus spoken, he spat on the 6
ground, and made clay of the spittle, [1]and 7
anointed his eyes with the clay, and said unto
him, Go, wash in the pool of Siloam (which is
by interpretation, Sent). He went away there-
fore, and washed, and came seeing. The neigh- 8
bours therefore, and they which saw him afore-
time, that he was a beggar, said, Is not this he
that sat and begged? Others said, It is he: 9
others said, No, but he is like him. He said,
I am *he*. They said therefore unto him, How 10
then were thine eyes opened? He answered, 11
The man that is called Jesus made clay, and
anointed mine eyes, and said unto me, Go to
Siloam, and wash: so I went away and washed,
and I received sight. And they said unto him, 12
Where is he? He saith, I know not.

They bring to the Pharisees him that afore- 13
time was blind. Now it was the sabbath on 14
the day when Jesus made the clay, and opened
his eyes. Again therefore the Pharisees also 15
asked him how he received his sight. And he
said unto them, He put clay upon mine eyes,
and I washed, and do see. Some therefore 16
of the Pharisees said, This man is not from
God, because he keepeth not the sabbath.
But others said, How can a man that is a sin-
ner do such signs? And there was a division
among them. They say therefore unto the 17
blind man again, What sayest thou of him, in
that he opened thine eyes? And he said, He
is a prophet. The Jews therefore did not be- 18
lieve concerning him, that he had been blind,
and had received his sight, until they called the
parents of him that had received his sight, and 19
asked them, saying, Is this your son, who ye
say was born blind? how then doth he now
see? His parents answered and said, We know 20

[1] Or, *and with the clay thereof anointed* his *eyes*

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that this is our son, and that he was born
21 blind: but how he now seeth, we know not;
or who opened his eyes, we know not: ask
him; he is of age; he shall speak for himself.
22 These things said his parents, because they
feared the Jews: for the Jews had agreed
already, that if any man should confess him *to*
be Christ, he should be put out of the syna-
23 gogue. Therefore said his parents, He is of
24 age; ask him. So they called a second time
the man that was blind, and said unto him,
Give glory to God: we know that this man is
25 a sinner. He therefore answered, Whether he
be a sinner, I know not: one thing I know,
26 that, whereas I was blind, now I see. They
said therefore unto him, What did he to thee?
27 how opened he thine eyes? He answered
them, I told you even now, and ye did not
hear: wherefore would ye hear it again? would
28 ye also become his disciples? And they reviled
him, and said, Thou art his disciple; but we
29 are disciples of Moses. We know that God
hath spoken unto Moses: but as for this man,
30 we know not whence he is. The man answered
and said unto them, Why, herein is the marvel,
that ye know not whence he is, and *yet* he
31 opened mine eyes. We know that God heareth
not sinners: but if any man be a worshipper of
32 God, and do his will, him he heareth. Since
the world began it was never heard that any
33 one opened the eyes of a man born blind. If
this man were not from God, he could do
34 nothing. They answered and said unto him,
Thou wast altogether born in sins, and dost
thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and
finding him, he said, Dost thou believe on [1]the
36 Son of God? He answered and said, And

[1] Many ancient authorities read *the Son of man.*

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who is he, Lord, that I may believe on him?
Jesus said unto him, Thou hast both seen him, 37
and he it is that speaketh with thee. And he 38
said, Lord, I believe. And he worshipped him.
And Jesus said, For judgement came I into this 39
world, that they which see not may see; and
that they which see may become blind. Those 40
of the Pharisees which were with him heard
these things, and said unto him, Are we also
blind? Jesus said unto them, If ye were blind, 41
ye would have no sin: but now ye say, We
see: your sin remaineth.

Verily, verily, I say unto you, He that 1 **10**
entereth not by the door into the fold of the
sheep, but climbeth up some other way, the
same is a thief and a robber. But he that 2
[1] Or, *a shepherd* entereth in by the door is [1]the shepherd of the
sheep. To him the porter openeth; and the 3
sheep hear his voice: and he calleth his own
sheep by name, and leadeth them out. When 4
he hath put forth all his own, he goeth before
them, and the sheep follow him: for they know
his voice. And a stranger will they not follow, 5
but will flee from him: for they know not the
[2] Or, *proverb* voice of strangers. This [2]parable spake Jesus 6
unto them: but they understood not what
things they were which he spake unto them.

Jesus therefore said unto them again, Verily, 7
verily, I say unto you, I am the door of the
sheep. All that came before me are thieves 8
and robbers: but the sheep did not hear them.
I am the door: by me if any man enter in, he 9
shall be saved, and shall go in and go out, and
shall find pasture. The thief cometh not, but 10
that he may steal, and kill, and destroy: I
[3] Or, *have abundance* came that they may have life, and may [3]have
it abundantly. I am the good shepherd: the 11
good shepherd layeth down his life for the

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12 sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scat-
13 tereth *them*: *he fleeth* because he is a hireling,
14 and careth not for the sheep. I am the good shepherd; and I know mine own, and mine
15 own know me, even as the Father knoweth me, and I know the Father; and I lay down my
16 life for the sheep. And other sheep I have, which are not of this fold: them also I must [1]bring, and they shall hear my voice; and [2]they
17 shall become one flock, one shepherd. Therefore doth the Father love me, because I lay
18 down my life, that I may take it again. No one [3]taketh it away from me, but I lay it down of myself. I have [4]power to lay it down, and I have [4]power to take it again. This commandment received I from my Father.

[1] Or, *lead*
[2] Or, *there shall be one flock*
[3] Some ancient authorities read *took it away.*
[4] Or, *right*

19 There arose a division again among the
20 Jews because of these words. And many of them said, He hath a [5]devil, and is mad; why
21 hear ye him? Others said, These are not the sayings of one possessed with a [5]devil. Can a [5]devil open the eyes of the blind?

[5] Gr. *demon.*

22 [6]And it was the feast of the dedication at
23 Jerusalem: it was winter; and Jesus was walk-
24 ing in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believe not: the works that I do in my Father's
26 name, these bear witness of me. But ye be-
27 lieve not, because ye are not of my sheep. My sheep hear my voice, and I know them, and
28 they follow me: and I give unto them eternal life; and they shall never perish, and no one

[6] Some ancient authorities read *At that time was the feast.*

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shall snatch them out of my hand. [1]My 29
Father, which hath given *them* unto me, is
greater than all; and no one is able to snatch
[2]*them* out of the Father's hand. I and the 30
Father are one. The Jews took up stones 31
again to stone him. Jesus answered them, 32
Many good works have I shewed you from the
Father; for which of those works do ye stone
me? The Jews answered him, For a good 33
work we stone thee not, but for blasphemy;
and because that thou, being a man, makest
thyself God. Jesus answered them, Is it not 34
written in your law, I said, Ye are gods? If he 35
called them gods, unto whom the word of God
came (and the scripture cannot be broken), say 36
ye of him, whom the Father [3]sanctified and
sent into the world, Thou blasphemest; be-
cause I said, I am *the* Son of God? If I do not 37
the works of my Father, believe me not. But 38
if I do them, though ye believe not me, believe
the works: that ye may know and understand
that the Father is in me, and I in the Father.
They sought again to take him: and he went 39
forth out of their hand.

And he went away again beyond Jordan into 40
the place where John was at the first baptizing;
and there he abode. And many came unto 41
him; and they said, John indeed did no sign:
but all things whatsoever John spake of this
man were true. And many believed on him 42
there.

Now a certain man was sick, Lazarus of 1 **11**
Bethany, of the village of Mary and her sister
Martha. And it was that Mary which anointed 2
the Lord with ointment, and wiped his feet with
her hair, whose brother Lazarus was sick. The 3
sisters therefore sent unto him, saying, Lord,
behold, he whom thou lovest is sick. But 4

[1] Some ancient authorities read *That which my Father hath given unto me.*

[2] Or, aught

[3] Or, *consecrated*

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when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.
5 Now Jesus loved Martha, and her sister, and
6 Lazarus. When therefore he heard that he was sick, he abode at that time two days in
7 the place where he was. Then after this he saith to the disciples, Let us go into Judæa
8 again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and
9 goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he
10 seeth the light of this world. But if a man walk in the night, he stumbleth, because the
11 light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may
12 awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep,
13 he will [1]recover. Now Jesus had spoken of his death: but they thought that he spake of
14 taking rest in sleep. Then Jesus therefore
15 said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let
16 us go unto him. Thomas therefore, who is called [2]Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.
17 So when Jesus came, he found that he had
18 been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen
19 furlongs off; and many of the Jews had come to Martha and Mary, to console them con-
20 cerning their brother. Martha therefore, when she heard that Jesus was coming, went and met
21 him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst

[1] Gr. *be saved.*

[2] That is, *Twin.*

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been here, my brother had not died. And 22
even now I know that, whatsoever thou shalt
ask of God, God will give thee. Jesus saith 23
unto her, Thy brother shall rise again. Martha 24
saith unto him, I know that he shall rise again
in the resurrection at the last day. Jesus said 25
unto her, I am the resurrection, and the life:
he that believeth on me, though he die, yet
shall he live: and whosoever liveth and be- 26
lieveth on me shall never die. Believest thou
this? She saith unto him, Yea, Lord: I have 27
believed that thou art the Christ, the Son of
God, *even* he that cometh into the world. And 28
when she had said this, she went away, and
called Mary [1]her sister secretly, saying, The
[2]Master is here, and calleth thee. And she, 29
when she heard it, arose quickly, and went
unto him. (Now Jesus was not yet come into 30
the village, but was still in the place where
Martha met him.) The Jews then which were 31
with her in the house, and were comforting
her, when they saw Mary, that she rose up
quickly and went out, followed her, supposing
that she was going unto the tomb to [3]weep
there. Mary therefore, when she came where 32
Jesus was, and saw him, fell down at his feet,
saying unto him, Lord, if thou hadst been here,
my brother had not died. When Jesus there- 33
fore saw her [4]weeping, and the Jews *also*
[4]weeping which came with her, he [5]groaned in
the spirit, and [6]was troubled, and said, Where 34
have ye laid him? They say unto him, Lord,
come and see. Jesus wept. The Jews there- 35, 36
fore said, Behold how he loved him! But 37
some of them said, Could not this man, which
opened the eyes of him that was blind, have
caused that this man also should not die? Jesus 38
therefore again [7]groaning in himself cometh to

[1] Or, *her sister, saying secretly*
[2] Or, *Teacher*
[3] Gr. *wail.*
[4] Gr. *wailing.*
[5] Or, *was moved with indignation in the spirit*
[6] Gr. *troubled himself.*
[7] Or, *being moved with indignation in himself*

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the tomb. Now it was a cave, and a stone
39 lay [1]against it. Jesus saith, Take ye away the
stone. Martha, the sister of him that was
dead, saith unto him, Lord, by this time he
stinketh: for he hath been *dead* four days.
40 Jesus saith unto her, Said I not unto thee,
that, if thou believedst, thou shouldest see
41 the glory of God? So they took away the
stone. And Jesus lifted up his eyes, and said,
Father, I thank thee that thou heardest me.
42 And I knew that thou hearest me always:
but because of the multitude which standeth
around I said it, that they may believe that
43 thou didst send me. And when he had thus
spoken, he cried with a loud voice, Lazarus,
44 come forth. He that was dead came forth,
bound hand and foot with [2]grave-clothes; and
his face was bound about with a napkin. Jesus
saith unto them, Loose him, and let him go.

[1] Or, *upon*

[2] Or, *grave-bands*

45 Many therefore of the Jews, which came to
Mary and beheld [3]that which he did, believed
46 on him. But some of them went away to the
Pharisees, and told them the things which Jesus
had done.

[3] Many ancient authorities read *the things which he did.*

47 The chief priests therefore and the Pharisees
gathered a council, and said, What do we? for
48 this man doeth many signs. If we let him
thus alone, all men will believe on him: and
the Romans will come and take away both our
49 place and our nation. But a certain one of
them, Caiaphas, being high priest that year,
50 said unto them, Ye know nothing at all, nor do
ye take account that it is expedient for you that
one man should die for the people, and that
51 the whole nation perish not. Now this he said
not of himself: but being high priest that year,
he prophesied that Jesus should die for the
52 nation; and not for the nation only, but that

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he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that 53
they might put him to death.

Jesus therefore walked no more openly among 54
the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.
Now the passover of the Jews was at hand: 55
and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and 56
spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the 57
Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the passover 1 **12**
came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him 2
a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.
Mary therefore took a pound of ointment of 3
[1] spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, 4
which should betray him, saith, Why was not 5
this ointment sold for three hundred [2]pence, and given to the poor? Now this he said, not be- 6
cause he cared for the poor; but because he was a thief, and having the [3]bag [4]took away what was put therein. Jesus therefore said, 7
[5]Suffer her to keep it against the day of my burying. For the poor ye have always with 8
you; but me ye have not always.

The common people therefore of the Jews 9

[1] See marginal note on Mark xiv. 3.

[2] See marginal note on Matt. xviii. 28.

[3] Or, *box*

[4] Or, *carried what was put therein*

[5] Or, *Let her alone:* it was *that she might keep it*

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learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the
10 dead. But the chief priests took counsel that
11 they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the morrow [1]a great multitude that had come to the feast, when they heard that Jesus
13 was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, even the
14 King of Israel. And Jesus, having found a
15 young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King
16 cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
17 The multitude therefore that was with him when he called Lazarus out of the tomb, and
18 raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this
19 sign. The Pharisees therefore said among themselves, [2]Behold how ye prevail nothing: lo, the world is gone after him.

20 Now there were certain Greeks among those
21 that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir,
22 we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they
23 tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should
24 be glorified. Verily, verily, I say unto you,

[1] Some ancient authorities read *the common people.*

[2] Or, *Ye behold*

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Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his 25
[1] Or, *soul* [1]life loseth it; and he that hateth his [1]life in this world shall keep it unto life eternal. If 26 any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall I 27
[2] Or, *hour?* say? Father, save me from this [2]hour. But for this cause came I unto this hour. Father, 28 glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude 29 therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, This 30 voice hath not come for my sake, but for your
[3] Or, *a judgement* sakes. Now is [3]the judgement of this world: 31 now shall the prince of this world be cast out.
[4] Or, *out of* And I, if I be lifted up [4]from the earth, will 32 draw all men unto myself. But this he said, 33 signifying by what manner of death he should die. The multitude therefore answered him, 34 We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet 35
[5] Or, *in* a little while is the light [5]among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have 36 the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed
[6] Or, *was hidden from them* and [6]hid himself from them. But though he 37 had done so many signs before them, yet they believed not on him; that the word of 38

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Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that
Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;
Lest they should see with their eyes, and perceive with their heart,
And should turn,
And I should heal them.

41 These things said Isaiah, because he saw his
42 glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess [1] *it*, lest they should be put out of the synagogue: [1] Or, *him*
43 for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that
45 sent me. And he that beholdeth me behold-
46 eth him that sent me. I am come a light into the world, that whosoever believeth on me may
47 not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world,
48 but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same
49 shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I
50 should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

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Now before the feast of the passover, Jesus 1 13
knowing that his hour was come that he should
depart out of this world unto the Father,
having loved his own which were in the world,
he loved them [1]unto the end. And during 2
supper, the devil having already put into the
heart of Judas Iscariot, Simon's *son*, to betray
him, *Jesus*, knowing that the Father had given 3
all things into his hands, and that he came
forth from God, and goeth unto God, riseth 4
from supper, and layeth aside his garments;
and he took a towel, and girded himself. Then 5
he poureth water into the bason, and began to
wash the disciples' feet, and to wipe them with
the towel wherewith he was girded. So he 6
cometh to Simon Peter. He saith unto him,
Lord, dost thou wash my feet? Jesus an- 7
swered and said unto him, What I do thou
knowest not now; but thou shalt understand
hereafter. Peter saith unto him, Thou shalt 8
never wash my feet. Jesus answered him, If I
wash thee not, thou hast no part with me.
Simon Peter saith unto him, Lord, not my feet 9
only, but also my hands and my head. Jesus 10
saith to him, He that is bathed needeth not
[2]save to wash his feet, but is clean every whit:
and ye are clean, but not all. For he knew 11
him that should betray him; therefore said he,
Ye are not all clean.

So when he had washed their feet, and taken 12
his garments, and [3]sat down again, he said unto
them, Know ye what I have done to you? Ye 13
call me, [4]Master, and, Lord: and ye say well;
for so I am. If I then, the Lord and the 14
[4]Master, have washed your feet, ye also ought
to wash one another's feet. For I have given 15
you an example, that ye also should do as I
have done to you. Verily, verily, I say unto 16

[1] Or, *to the uttermost*

[2] Some ancient authorities omit *save*, and *his feet*.

[3] Gr. *reclined*.

[4] Or, *Teacher*

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you, A [1]servant is not greater than his lord; neither [2]one that is sent greater than he that
17 sent him. If ye know these things, blessed are
18 ye if ye do them. I speak not of you all: I know whom I [3]have chosen: but that the scripture may be fulfilled, He that eateth [4]my
19 bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe
20 that [5]I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray
22 me. The disciples looked one on another,
23 doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his
24 disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he speaketh.
25 He leaning back, as he was, on Jesus' breast
26 saith unto him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to
27 Judas, *the son* of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do
28 quickly. Now no man at the table knew for
29 what intent he spake this unto him. For some thought, because Judas had the [6]bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give
30 something to the poor. He then having received the sop went out straightway: and it was night.

31 When therefore he was gone out, Jesus

[1] Gr. *bond-servant.*
[2] Gr. *an apostle.*
[3] Or, *chose*
[4] Many ancient authorities read *his bread with me.*
[5] Or, *I am*
[6] Or, *box*

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saith, Now [1]is the Son of man glorified, and God [1]is glorified in him; and God shall glo- 32
rify him in himself, and straightway shall he glorify him. Little children, yet a little while 33
I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new com- 34
mandment I give unto you, that ye love one another; [2]even as I have loved you, that ye also love one another. By this shall all men 35
know that ye are my disciples, if ye have love one to another.

Simon Peter saith unto him, Lord, whither 36
goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter saith unto him, Lord, 37
why cannot I follow thee even now? I will lay down my life for thee. Jesus answereth, Wilt 38
thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Let not your heart be troubled: [3]ye believe 1 14
in God, believe also in me. In my Father's 2
house are many [4]mansions; if it were not so, I would have told you; for I go to prepare a
place for you. And if I go and prepare a 3
place for you, I come again, and will receive you unto myself; that where I am, *there* ye
may be also. [5]And whither I go, ye know the 4
way. Thomas saith unto him, Lord, we know 5
not whither thou goest; how know we the
way? Jesus saith unto him, I am the way, and 6
the truth, and the life: no one cometh unto the
Father, but [6]by me. If ye had known me, ye 7
would have known my Father also: from henceforth ye know him, and have seen him.
Philip saith unto him, Lord, shew us the 8
Father, and it sufficeth us. Jesus saith unto 9

[1] Or, *was*

[2] Or, *even as I loved you, that ye also may love one another*

[3] Or, *believe in God*

[4] Or, *abiding-places*

[5] Many ancient authorities read *And whither I go ye know, and the way ye know.*

[6] Or, *through*

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him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest
10 thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me
11 doeth his works. Believe me that I am in the Father, and the Father in me: or else believe
12 me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go
13 unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father
14 may be glorified in the Son. If ye shall ask
15 [1]me any thing in my name, that will I do. If ye love me, ye will keep my commandments.
16 And I will [2]pray the Father, and he shall give you another [3]Comforter, that he may be with
17 you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for
18 he abideth with you, and shall be in you. I will not leave you [4]desolate: I come unto you.
19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live,
20 [5]ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I
21 in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself
22 unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father

[1] Many ancient authorities omit *me*.
[2] Gr. *make request of*.
[3] Or, *Advocate* Or, *Helper* Gr. *Paraclete*.
[4] Or, *orphans*
[5] Or, *and ye shall live*

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will love him, and we will come unto him, and make our abode with him. He that loveth me 24
not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while 25
yet abiding with you. But the [1]Comforter, 26
even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace 27
I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said 28
to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it 29
come to pass, that, when it is come to pass, ye may believe. I will no more speak much with 30
you, for the prince of the world cometh: and he hath nothing in me; but that the world 31
may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

I am the true vine, and my Father is the 1 **15**
husbandman. Every branch in me that beareth 2
not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean be- 3
cause of the word which I have spoken unto you. Abide in me, and I in you. As the 4
branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the 5
branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide 6

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

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not in me, he is cast forth as a branch, and is withered; and they gather them, and cast
7 them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done
8 unto you. Herein [1]is my Father glorified, [2]that ye bear much fruit; and *so* shall ye be
9 my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my
10 love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy may be in you, and *that* your joy may
12 be fulfilled. This is my commandment, that ye love one another, even as I have loved
13 you. Greater love hath no man than this, that a man lay down his life for his friends.
14 Ye are my friends, if ye do the things which
15 I command you. No longer do I call you [3]servants; for the [4]servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father
16 I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he
17 may give it you. These things I command
18 you, that ye may love one another. If the world hateth you, [5]ye know that it hath hated
19 me before *it hated* you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth
20 you. Remember the word that I said unto you, A [4]servant is not greater than his lord. If they persecuted me, they will also persecute

[1] Or, *was*

[2] Many ancient authorities read *that ye bear much fruit, and be my disciples.*

[3] Gr. *bond-servants.*

[4] Gr. *bond-servant.*

[5] Or, *know ye*

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you; if they kept my word, they will keep yours also. But all these things will they do 21
unto you for my name's sake, because they know not him that sent me. If I had not 22
come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father 23
also. If I had not done among them the works 24
which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, 25
that the word may be fulfilled that is written in their law, They hated me without a cause.

[1] Or, *Advocate* Or. *Helper* Gr. *Paraclete.*
[2] Or, *goeth forth from*
[3] Or, *and bear ye also witness*

But when the [1]Comforter is come, whom I 26
will send unto you from the Father, *even* the Spirit of truth, which [2]proceedeth from the Father, he shall bear witness of me: [3]and ye 27
also bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye 1 **16**
should not be made to stumble. They shall 2
put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these 3
things will they do, because they have not known the Father, nor me. But these things 4
have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me; 5
and none of you asketh me, Whither goest thou? But because I have spoken these things 6
unto you, sorrow hath filled your heart. Never- 7
theless I tell you the truth; It is expedient for you that I go away: for if I go not away, the [1]Comforter will not come unto you; but if I go, I will send him unto you. And he, when 8

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he is come, will convict the world in respect
of sin, and of righteousness, and of judgement:
9, 10 of sin, because they believe not on me; of
righteousness, because I go to the Father, and
11 ye behold me no more; of judgement, because
12 the prince of this world hath been judged. I
have yet many things to say unto you, but
13 ye cannot bear them now. Howbeit when he,
the Spirit of truth, is come, he shall guide you
into all the truth: for he shall not speak from
himself; but what things soever he shall hear,
these shall he speak: and he shall declare unto
14 you the things that are to come. He shall
glorify me: for he shall take of mine, and
15 shall declare *it* unto you. All things what-
soever the Father hath are mine: therefore
said I, that he taketh of mine, and shall de-
16 clare *it* unto you. A little while, and ye behold
me no more; and again a little while, and ye
17 shall see me. *Some* of his disciples therefore
said one to another, What is this that he saith
unto us, A little while, and ye behold me not;
and again a little while, and ye shall see me:
18 and, Because I go to the Father? They said
therefore, What is this that he saith, A little
19 while? We know not what he saith. Jesus
perceived that they were desirous to ask him,
and he said unto them, Do ye inquire among
yourselves concerning this, that I said, A little
while, and ye behold me not, and again a little
20 while, and ye shall see me? Verily, verily, I
say unto you, that ye shall weep and lament,
but the world shall rejoice: ye shall be sor-
rowful, but your sorrow shall be turned into
21 joy. A woman when she is in travail hath
sorrow, because her hour is come: but when
she is delivered of the child, she remembereth
no more the anguish, for the joy that a man

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is born into the world. And ye therefore now 22
have sorrow: but I will see you again, and
your heart shall rejoice, and your joy no one
taketh away from you. And in that day ye 23
[1] Or, *ask me no question* shall [1]ask me nothing. Verily, verily, I say
unto you, If ye shall ask anything of the
Father, he will give it you in my name.
Hitherto have ye asked nothing in my name: 24
ask, and ye shall receive, that your joy may
be fulfilled.

These things have I spoken unto you in 25
[2] Or, *parables* [2]proverbs: the hour cometh, when I shall no
more speak unto you in [2]proverbs, but shall
tell you plainly of the Father. In that day 26
ye shall ask in my name: and I say not unto
[3] Gr. *make request of.* you, that I will [3]pray the Father for you; for 27
the Father himself loveth you, because ye have
loved me, and have believed that I came forth
from the Father. I came out from the Father, 28
and am come into the world: again, I leave
the world, and go unto the Father. His dis- 29
ciples say, Lo, now speakest thou plainly, and
[4] Or, *parable* speakest no [4]proverb. Now know we that thou 30
knowest all things, and needest not that any
man should ask thee: by this we believe that
thou camest forth from God. Jesus answered 31
them, Do ye now believe? Behold, the hour 32
cometh, yea, is come, that ye shall be scat-
tered, every man to his own, and shall leave
me alone: and *yet* I am not alone, because
the Father is with me. These things have I 33
spoken unto you, that in me ye may have
peace. In the world ye have tribulation: but
be of good cheer; I have overcome the world.

These things spake Jesus; and lifting up 1 **17**
his eyes to heaven, he said, Father, the hour
is come; glorify thy Son, that the Son may
glorify thee: even as thou gavest him au- 2

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thority over all flesh, that whatsoever thou
hast given him, to them he should give eternal
3 life. And this is life eternal, that they should
know thee the only true God, and him whom
4 thou didst send, *even* Jesus Christ. I glorified
thee on the earth, having accomplished the
5 work which thou hast given me to do. And
now, O Father, glorify thou me with thine
own self with the glory which I had with thee
6 before the world was. I manifested thy name
unto the men whom thou gavest me out of the
world: thine they were, and thou gavest them
7 to me; and they have kept thy word. Now
they know that all things whatsoever thou hast
8 given me are from thee: for the words which
thou gavest me I have given unto them; and
they received *them*, and knew of a truth that
I came forth from thee, and they believed that
9 thou didst send me. I [1]pray for them: I [1]pray
not for the world, but for those whom thou hast
10 given me; for they are thine: and all things
that are mine are thine, and thine are mine:
11 and I am glorified in them. And I am no
more in the world, and these are in the world,
and I come to thee. Holy Father, keep them
in thy name which thou hast given me, that
12 they may be one, even as we *are*. While I was
with them, I kept them in thy name which
thou hast given me: and I guarded them, and
not one of them perished, but the son of per-
dition; that the scripture might be fulfilled.
13 But now I come to thee; and these things I
speak in the world, that they may have my
14 joy fulfilled in themselves. I have given them
thy word; and the world hated them, because
they are not of the world, even as I am not of
15 the world. I [1]pray not that thou shouldest take
them [2]from the world, but that thou shouldest

[1] Gr. *make request.*

[2] Gr. *out of.*

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keep them [1]from [2]the evil *one*. They are not 16
of the world, even as I am not of the world.
[3]Sanctify them in the truth: thy word is truth. 17
As thou didst send me into the world, even so 18
sent I them into the world. And for their sakes 19
I [3] sanctify myself, that they themselves also may
be sanctified in truth. Neither for these only 20
do I [4] pray, but for them also that believe on me
through their word; that they may all be one; 21
even as thou, Father, *art* in me, and I in thee,
that they also may be in us: that the world
may believe that thou didst send me. And the 22
glory which thou hast given me I have given
unto them; that they may be one, even as
we *are* one; I in them, and thou in me, that 23
they may be perfected into one; that the
world may know that thou didst send me, and
lovedst them, even as thou lovedst me. Father, 24
[5]that which thou hast given me, I will that,
where I am, they also may be with me; that
they may behold my glory, which thou hast
given me: for thou lovedst me before the
foundation of the world. O righteous Father, 25
the world knew thee not, but I knew thee; and
these knew that thou didst send me; and I 26
made known unto them thy name, and will
make it known; that the love wherewith thou
lovedst me may be in them, and I in them.

When Jesus had spoken these words, he 1 **18**
went forth with his disciples over the [6]brook
[7]Kidron, where was a garden, into the which
he entered, himself and his disciples. Now 2
Judas also, which betrayed him, knew the
place: for Jesus oft-times resorted thither with
his disciples. Judas then, having received the 3
[8]band *of soldiers*, and officers from the chief
priests and the Pharisees, cometh thither with
lanterns and torches and weapons. Jesus there- 4

[1] Gr. *out of.*
[2] Or, *evil*
[3] Or, *Consecrate*
[4] Gr. *make request.*
[5] Many ancient authorities read *those whom.*
[6] Or, *ravine* Gr. *winter-torrent.*
[7] Or, *of the Cedars*
[8] Or, *cohort*

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fore, knowing all the things that were coming upon him, went forth, and saith unto them,
5 Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was stand-
6 ing with them. When therefore he said unto them, I am *he*, they went backward, and fell
7 to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Naza-
8 reth. Jesus answered, I told you that I am *he*: if therefore ye seek me, let these go their
9 way: that the word might be fulfilled which he spake, Of those whom thou hast given me
10 I lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's [1]servant, and cut off his right ear. Now the
11 [1]servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

[1] Gr. *bond-servant.*

12 So the [2]band and the [3]chief captain, and the officers of the Jews, seized Jesus and bound
13 him, and led him to Annas first; for he was father in law to Caiaphas, which was high
14 priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

[2] Or, *cohort*
[3] Or, *military tribune* Gr. *chiliarch.*

15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus
16 into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door,
17 and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I
18 am not. Now the [4]servants and the officers

[4] Gr. *bond-servants.*

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were standing *there*, having made [1]a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

[1] Gr. *a fire of charcoal.*

The high priest therefore asked Jesus of his 19
disciples, and of his teaching. Jesus answered 20
him, I have spoken openly to the world; I ever taught in [2]synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask 21
them that have heard *me*, what I spake unto them: behold, these know the things which I said. And when he had said this, one of the 22
officers standing by struck Jesus [3]with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear 23
witness of the evil: but if well, why smitest thou me? Annas therefore sent him bound 24
unto Caiaphas the high priest.

[2] Gr. *synagogue.*

[3] Or, *with a rod*

Now Simon Peter was standing and warming 25
himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. One of the [4]servants of the 26
high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter therefore denied again: 27
and straightway the cock crew.

[4] Gr. *bond-servants.*

They lead Jesus therefore from Caiaphas 28
into the [5]palace: and it was early; and they themselves entered not into the [5]palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, 29
and saith, What accusation bring ye against this man? They answered and said unto him, 30
If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate 31
therefore said unto them, Take him yourselves, and judge him according to your law. The

[5] Gr. *Prætorium.*

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Jews said unto him, It is not lawful for us to
32 put any man to death: that the word of Jesus
might be fulfilled, which he spake, signifying
by what manner of death he should die.
33 Pilate therefore entered again into the [1]palace, [1] Gr. *Prætorium.*
and called Jesus, and said unto him, Art thou
34 the King of the Jews? Jesus answered, Sayest
thou this of thyself, or did others tell it thee
35 concerning me? Pilate answered, Am I a Jew?
Thine own nation and the chief priests de-
livered thee unto me: what hast thou done?
36 Jesus answered, My kingdom is not of this
world: if my kingdom were of this world, then
would my [2]servants fight, that I should not be [2] Or, *officers*: as in ver. 3, 12, 18, 22.
delivered to the Jews: but now is my king-
37 dom not from hence. Pilate therefore said
unto him, Art thou a king then? Jesus an-
swered, [3]Thou sayest that I am a king. To [3] Or, *Thou sayest* it, *because I am a king.*
this end have I been born, and to this end
am I come into the world, that I should bear
witness unto the truth. Every one that is of
38 the truth heareth my voice. Pilate saith unto
him, What is truth?

And when he had said this, he went out
again unto the Jews, and saith unto them,
39 I find no crime in him. But ye have a custom,
that I should release unto you one at the pass-
over: will ye therefore that I release unto you
40 the King of the Jews? They cried out there-
fore again, saying, Not this man, but Barabbas.
Now Barabbas was a robber.

19 1 Then Pilate therefore took Jesus, and scourged
2 him. And the soldiers plaited a crown of thorns,
and put it on his head, and arrayed him in a
3 purple garment; and they came unto him, and
said, Hail, King of the Jews! and they struck
4 him [4]with their hands. And Pilate went out [4] Or, *with rods*
again, and saith unto them, Behold, I bring

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him out to you, that ye may know that I find no crime in him. Jesus therefore came out, 5
wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man! When therefore the chief priests and 6
the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews an- 7
swered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this 8
saying, he was the more afraid; and he entered 9
into the [1]palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest 10
thou not unto me? knowest thou not that I have [2]power to release thee, and have [2]power to crucify thee? Jesus answered him, Thou 11
wouldest have no [2]power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon 12
this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king [3]speaketh against Cæsar. When 13
Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation 14
of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with 15
him, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he delivered him unto 16
them to be crucified.

[1] Gr. *Prætorium.*

[2] Or, *authority*

[3] Or, *opposeth Cæsar*

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17 They took Jesus therefore: and he went out,
bearing the cross for himself, unto the place
called The place of a skull, which is called in
18 Hebrew Golgotha: where they crucified him,
and with him two others, on either side one,
19 and Jesus in the midst. And Pilate wrote a
title also, and put it on the cross. And there
was written, JESUS OF NAZARETH, THE KING OF
20 THE JEWS. This title therefore read many of
the Jews: [1]for the place where Jesus was cruci-
fied was nigh to the city: and it was written
21 in Hebrew, *and* in Latin, *and* in Greek. The
chief priests of the Jews therefore said to
Pilate, Write not, The King of the Jews; but,
22 that he said, I am King of the Jews. Pilate
answered, What I have written I have written.
23 The soldiers therefore, when they had cruci-
fied Jesus, took his garments, and made four
parts, to every soldier a part; and also the
[2]coat: now the [2] coat was without seam, woven
24 from the top throughout. They said therefore
one to another, Let us not rend it, but cast lots
for it, whose it shall be: that the scripture
might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But
there were standing by the cross of Jesus his
mother, and his mother's sister, Mary the *wife*
26 of Clopas, and Mary Magdalene. When Jesus
therefore saw his mother, and the disciple
standing by, whom he loved, he saith unto his
27 mother, Woman, behold, thy son! Then saith
he to the disciple, Behold, thy mother! And
from that hour the disciple took her unto his
own *home*.
28 After this Jesus, knowing that all things
are now finished, that the scripture might be

[1] Or, *for the place of the city where Jesus was crucified was nigh at hand*

[2] Or, *tunic*

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accomplished, saith, I thirst. There was set 29
there a vessel full of vinegar: so they put a
sponge full of the vinegar upon hyssop, and
brought it to his mouth. When Jesus there- 30
fore had received the vinegar, he said, It is
finished: and he bowed his head, and gave up
his spirit.

The Jews therefore, because it was the Pre- 31
paration, that the bodies should not remain on
the cross upon the sabbath (for the day of that
sabbath was a high *day*), asked of Pilate that
their legs might be broken, and *that* they
might be taken away. The soldiers therefore 32
came, and brake the legs of the first, and of the
other which was crucified with him: but when 33
they came to Jesus, and saw that he was dead
already, they brake not his legs: howbeit one 34
of the soldiers with a spear pierced his side, and
straightway there came out blood and water.
And he that hath seen hath borne witness, and 35
his witness is true: and he knoweth that he
saith true, that ye also may believe. For these 36
things came to pass, that the scripture might
be fulfilled, A bone of him shall not be [1]broken.
And again another scripture saith, They shall 37
look on him whom they pierced.

[1] Or, *crushed*

And after these things Joseph of Arimathæa, 38
being a disciple of Jesus, but secretly for fear
of the Jews, asked of Pilate that he might take
away the body of Jesus: and Pilate gave *him*
leave. He came therefore, and took away his
body. And there came also Nicodemus, he 39
who at the first came to him by night, bringing
a [2]mixture of myrrh and aloes, about a hundred
pound *weight*. So they took the body of Jesus, 40
and bound it in linen cloths with the spices, as
the custom of the Jews is to bury. Now in 41
the place where he was crucified there was a

[2] Some ancient authorities read *roll*.

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garden; and in the garden a new tomb
42 wherein was never man yet laid. There then
because of the Jews' Preparation (for the tomb
was nigh at hand) they laid Jesus.

20 1 Now on the first *day* of the week cometh
Mary Magdalene early, while it was yet dark,
unto the tomb, and seeth the stone taken
2 away from the tomb. She runneth there-
fore, and cometh to Simon Peter, and to the
other disciple, whom Jesus loved, and saith
unto them, They have taken away the Lord
out of the tomb, and we know not where
3 they have laid him. Peter therefore went
forth, and the other disciple, and they went
4 toward the tomb. And they ran both
together: and the other disciple outran Peter,
5 and came first to the tomb; and stooping
and looking in, he seeth the linen cloths lying;
6 yet entered he not in. Simon Peter therefore
also cometh, following him, and entered into
the tomb; and he beholdeth the linen cloths
7 lying, and the napkin, that was upon his head,
not lying with the linen cloths, but rolled up
8 in a place by itself. Then entered in therefore
the other disciple also, which came first to the
9 tomb, and he saw, and believed. For as
yet they knew not the scripture, that he must
10 rise again from the dead. So the disciples
went away again unto their own home.

11 But Mary was standing without at the
tomb weeping: so, as she wept, she stooped
12 and looked into the tomb; and she be-
holdeth two angels in white sitting, one at the
head, and one at the feet, where the body
13 of Jesus had lain. And they say unto her,
Woman, why weepest thou? She saith unto
them, Because they have taken away my Lord,
and I know not where they have laid him.

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When she had thus said, she turned herself 14
back, and beholdeth Jesus standing, and knew
not that it was Jesus. Jesus saith unto her, 15
Woman, why weepest thou? whom seekest
thou? She, supposing him to be the gardener,
saith unto him, Sir, if thou hast borne him
hence, tell me where thou hast laid him, and
I will take him away. Jesus saith unto her, 16
Mary. She turneth herself, and saith unto
him in Hebrew, Rabboni; which is to say,
[1] Or, *Teacher* [1] Master. Jesus saith to her, [2] Touch me 17
[2] Or, *Take not hold on me* not; for I am not yet ascended unto the
Father: but go unto my brethren, and say
to them, I ascend unto my Father and your
Father, and my God and your God. Mary 18
Magdalene cometh and telleth the disciples,
I have seen the Lord; and *how that* he had
said these things unto her.

When therefore it was evening, on that day, 19
the first *day* of the week, and when the doors
were shut where the disciples were, for fear of
the Jews, Jesus came and stood in the midst,
and saith unto them, Peace *be* unto you. And 20
when he had said this, he shewed unto them
his hands and his side. The disciples there-
fore were glad, when they saw the Lord. Jesus 21
therefore said to them again, Peace *be* unto
you: as the Father hath sent me, even so
send I you. And when he had said this, he 22
breathed on them, and saith unto them, Re-
[3] Or, *Holy Spirit* ceive ye the [3] Holy Ghost: whose soever sins 23
ye forgive, they are forgiven unto them; whose
soever *sins* ye retain, they are retained.

[4] That is, *Twin.* But Thomas, one of the twelve, called [4] Didy- 24
mus, was not with them when Jesus came.
The other disciples therefore said unto him, 25
We have seen the Lord. But he said unto
them, Except I shall see in his hands the print

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of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst,
27 and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but be-
28 lieving. Thomas answered and said unto him,
29 My Lord and my God. Jesus saith unto him, Because thou hast seen me, [1]thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

[1] Or, *hast thou believed?*

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written
31 in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias;
2 and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called [2]Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his
3 disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing.
4 But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not
5 that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They
6 answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude

[2] That is, *Twin.*

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of fishes. That disciple therefore whom Jesus 7
loved saith unto Peter, It is the Lord. So when
Simon Peter heard that it was the Lord, he girt
his coat about him (for he was naked), and cast
himself into the sea. But the other disciples 8
came in the little boat (for they were not far
from the land, but about two hundred cubits
off), dragging the net *full* of fishes. So when 9
[1] they got out upon the land, they see [1]a fire of
coals there, and [2]fish laid thereon, and [3]bread.
Jesus saith unto them, Bring of the fish which 10
ye have now taken. Simon Peter therefore 11
went [4]up, and drew the net to land, full of
great fishes, a hundred and fifty and three:
and for all there were so many, the net was
not rent. Jesus saith unto them, Come *and* 12
break your fast. And none of the disciples
durst inquire of him, Who art thou? knowing
that it was the Lord. Jesus cometh, and taketh 13
the [5]bread, and giveth them, and the fish like-
wise. This is now the third time that Jesus 14
was manifested to the disciples, after that he
was risen from the dead.

So when they had broken their fast, Jesus 15
saith to Simon Peter, Simon, *son* of [6]John,
[7]lovest thou me more than these? He saith
unto him, Yea, Lord; thou knowest that I
[8]love thee. He saith unto him, Feed my
lambs. He saith to him again a second time, 16
Simon, *son* of [6]John, [7]lovest thou me? He
saith unto him, Yea, Lord; thou knowest that
I [8]love thee. He saith unto him, Tend my
sheep. He saith unto him the third time, 17
Simon, *son* of [6]John, [8]lovest thou me? Peter
was grieved because he said unto him the
third time, [8]Lovest thou me? And he said
unto him, Lord, thou knowest all things; thou
[9]knowest that I [8]love thee. Jesus saith unto

[1] Gr. *a fire of charcoal.*
[2] Or, *a fish*
[3] Or, *a loaf*
[4] Or, *aboard*
[5] Or, *loaf*
[6] Gr. *Joanes.* See ch. 1. 42, margin.
[7, 8] *Love* in these places represents two different Greek words.
[9] Or, *perceivest*

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18 him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.
19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow
20 me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said,
21 Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, [1]and
22 what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what
23 *is that* to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?
24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.
25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

[1] Gr. *and this man, what?*

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THE

ACTS OF THE APOSTLES.

[1] Gr. *first.*

THE [1] former treatise I made, O Theophilus, 1 **1**
concerning all that Jesus began both to do
and to teach, until the day in which he was 2
received up, after that he had given command-
[2] Or, *Holy Spirit*: and so throughout this book.
ment through the [2] Holy Ghost unto the apo-
stles whom he had chosen: to whom he also 3
[3] Gr. *presented.*
[3] shewed himself alive after his passion by many
proofs, appearing unto them by the space of
forty days, and speaking the things concerning
[4] Or, *eating with them*
the kingdom of God: and, [4] being assembled 4
together with them, he charged them not to de-
part from Jerusalem, but to wait for the promise
of the Father, which, *said he*, ye heard from me:
for John indeed baptized with water; but ye 5
[5] Or, *in*
shall be baptized [5] with the Holy Ghost not
many days hence.

They therefore, when they were come to- 6
gether, asked him, saying, Lord, dost thou at
this time restore the kingdom to Israel? And 7
he said unto them, It is not for you to know
[6] Or, *appointed by*
times or seasons, which the Father hath [6] set
within his own authority. But ye shall receive 8
power, when the Holy Ghost is come upon
you: and ye shall be my witnesses both in
Jerusalem, and in all Judæa and Samaria, and
unto the uttermost part of the earth. And 9
when he had said these things, as they were
looking, he was taken up; and a cloud received
him out of their sight. And while they were look- 10
ing stedfastly into heaven as he went, behold,
two men stood by them in white apparel;

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11 which also said, Ye men of Galilee, why stand
ye looking into heaven? this Jesus, which was
received up from you into heaven, shall so come
in like manner as ye beheld him going into
heaven.
12 Then returned they unto Jerusalem from the
mount called Olivet, which is nigh unto Jeru-
13 salem, a sabbath day's journey off. And when
they were come in, they went up into the upper
chamber, where they were abiding; both Peter
and John and James and Andrew, Philip and
Thomas, Bartholomew and Matthew, James
the son of Alphæus, and Simon the Zealot, and
14 Judas *the* [1]*son* of James. These all with one
accord continued stedfastly in prayer, [2]with the
women, and Mary the mother of Jesus, and
with his brethren.
15 And in these days Peter stood up in the
midst of the brethren, and said (and there was
a multitude of [3]persons *gathered* together, about
16 a hundred and twenty), Brethren, it was need-
ful that the scripture should be fulfilled, which
the Holy Ghost spake before by the mouth
of David concerning Judas, who was guide to
17 them that took Jesus. For he was numbered
among us, and received his [4]portion in this
18 ministry. (Now this man obtained a field with
the reward of his iniquity; and falling head-
long, he burst asunder in the midst, and all
19 his bowels gushed out. And it became known
to all the dwellers at Jerusalem; insomuch that
in their language that field was called Akel-
20 dama, that is, The field of blood.) For it is
written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His [5]office let another take.

[1] Or, brother. See Jude 1.
[2] Or, *with* certain *women*
[3] Gr. *names.*
[4] Or, *lot*
[5] Gr. *overseership.*

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Of the men therefore which have companied 21
with us all the time that the Lord Jesus went
[1] Or, *over* in and went out [1]among us, beginning from the 22
baptism of John, unto the day that he was re-
ceived up from us, of these must one become
a witness with us of his resurrection. And 23
they put forward two, Joseph called Barsabbas,
who was surnamed Justus, and Matthias. And 24
they prayed, and said, Thou, Lord, which
knowest the hearts of all men, shew of these
two the one whom thou hast chosen, to take 25
the place in this ministry and apostleship, from
which Judas fell away, that he might go to his
[2] Or, *unto* own place. And they gave lots [2]for them; and 26
the lot fell upon Matthias; and he was num-
bered with the eleven apostles.

[3] Gr. *was being fulfilled.* And when the day of Pentecost [3]was now 1 2
come, they were all together in one place.
And suddenly there came from heaven a sound 2
as of the rushing of a mighty wind, and it filled
all the house where they were sitting. And 3
[4] Or, *parting among them* Or, *distributing themselves* there appeared unto them tongues [4]parting
asunder, like as of fire; and it sat upon each
one of them. And they were all filled with 4
the Holy Spirit, and began to speak with
other tongues, as the Spirit gave them utter-
ance.

Now there were dwelling at Jerusalem Jews, 5
devout men, from every nation under heaven.
And when this sound was heard, the multitude 6
came together, and were confounded, because
that every man heard them speaking in his own
language. And they were all amazed and mar- 7
velled, saying, Behold, are not all these which
speak Galilæans? And how hear we, every 8
man in our own language, wherein we were
born? Parthians and Medes and Elamites, and 9
the dwellers in Mesopotamia, in Judæa and

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10 Cappadocia, in Pontus and Asia, in Phrygia
and Pamphylia, in Egypt and the parts of
Libya about Cyrene, and sojourners from
11 Rome, both Jews and proselytes, Cretans and
Arabians, we do hear them speaking in our
12 tongues the mighty works of God. And they
were all amazed, and were perplexed, saying
13 one to another, What meaneth this? But
others mocking said, They are filled with new
wine.

14 But Peter, standing up with the eleven, lifted
up his voice, and spake forth unto them, *saying*,
Ye men of Judæa, and all ye that dwell at Jeru-
salem, be this known unto you, and give ear
15 unto my words. For these are not drunken,
as ye suppose; seeing it is *but* the third hour
16 of the day; but this is that which hath been
spoken [1] by the prophet Joel;

[1] Or, *through*

17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall
prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my [2]servants and on my [3]hand-
maidens in those days
Will I pour forth of my Spirit; and they
shall prophesy.
19 And I will shew wonders in the heaven
above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:
21 And it shall be, that whosoever shall call on
the name of the Lord shall be saved.

[2] Gr. *bondmen.*
[3] Gr. *bond-maidens.*

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Ye men of Israel, hear these words: Jesus of 22
Nazareth, a man approved of God unto you by
[1] Gr. *powers.* [1]mighty works and wonders and signs, which God
did by him in the midst of you, even as ye
yourselves know; him, being delivered up by 23
the determinate counsel and foreknowledge of
[2] Or, *men without the law* God, ye by the hand of [2]lawless men did crucify
and slay: whom God raised up, having loosed 24
the pangs of death: because it was not possible
that he should be holden of it. For David saith 25
concerning him,

I beheld the Lord always before my face;
For he is on my right hand, that I should
not be moved:
Therefore my heart was glad, and my 26
tongue rejoiced;
[3] Or, *tabernacle* Moreover my flesh also shall [3]dwell in
hope:
Because thou wilt not leave my soul in 27
Hades,
Neither wilt thou give thy Holy One to see
corruption.
Thou madest known unto me the ways of 28
life;
[4] Or, *in thy presence* Thou shalt make me full of gladness [4]with
thy countenance.

Brethren, I may say unto you freely of the 29
patriarch David, that he both died and was
buried, and his tomb is with us unto this
day. Being therefore a prophet, and knowing 30
that God had sworn with an oath to him, that
[5] Or, one *should sit* of the fruit of his loins [5]he would set *one* upon
his throne; he foreseeing *this* spake of the re- 31
surrection of the Christ, that neither was he
left in Hades, nor did his flesh see corruption.
[6] Or, *of whom* This Jesus did God raise up, [6]whereof we all 32
[7] Or, *at* are witnesses. Being therefore [7]by the right 33
hand of God exalted, and having received of

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the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear.
34 For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,
35 Till I make thine enemies the footstool of thy feet.

36 Let [1] all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

[1] Or, *every house*

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?
38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye
39 shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the
40 Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked
41 generation. They then [2] that received his word were baptized: and there were added *unto them*
42 in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and [3] fellowship, in the breaking of bread and the prayers.

[2] Or, *having received*

[3] Or, *in fellowship*

43 And fear came upon every soul: and many wonders and signs were done [4] by the apostles [5].
44 And all that believed were together, and had all
45 things common; and they sold their possessions and goods, and parted them to all, according as
46 any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart,

[4] Or, *through*

[5] Many ancient authorities add *in Jerusalem; and great fear was upon all.*

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praising God, and having favour with all the 47
[1] Gr. *together.* people. And the Lord added [1]to them day
by day those that were being saved.

Now Peter and John were going up into the 1 3
temple at the hour of prayer, *being* the ninth
hour. And a certain man that was lame from 2
his mother's womb was carried, whom they laid
daily at the door of the temple which is called
Beautiful, to ask alms of them that entered into
the temple; who seeing Peter and John about 3
to go into the temple, asked to receive an alms.
And Peter, fastening his eyes upon him, with 4
John, said, Look on us. And he gave heed 5
unto them, expecting to receive something from
them. But Peter said, Silver and gold have I 6
none; but what I have, that give I thee. In
the name of Jesus Christ of Nazareth, walk.
And he took him by the right hand, and raised 7
him up: and immediately his feet and his ankle-
bones received strength. And leaping up, he 8
stood, and began to walk; and he entered with
them into the temple, walking, and leaping, and
praising God. And all the people saw him 9
walking and praising God: and they took 10
knowledge of him, that it was he which sat for
alms at the Beautiful Gate of the temple: and
they were filled with wonder and amazement at
that which had happened unto him.

And as he held Peter and John, all the 11
[2] Or, *portico* people ran together unto them in the [2]porch
that is called Solomon's, greatly wondering.
And when Peter saw it, he answered unto the 12
people, Ye men of Israel, why marvel ye at
[3] Or, *thing* this [3]man? or why fasten ye your eyes on us,
[4] Or, *Child*: and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; lii. 13; liii. 11. as though by our own power or godliness we
had made him to walk? The God of Abraham, 13
and of Isaac, and of Jacob, the God of our fathers,
hath glorified his [4]Servant Jesus; whom ye de-

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livered up, and denied before the face of Pilate,
14 when he had determined to release him. But
ye denied the Holy and Righteous One, and
asked for a murderer to be granted unto you,
15 and killed the [1] Prince of life; whom God raised
16 from the dead; [2]whereof we are witnesses. And
[3]by faith in his name hath his name made this
man strong, whom ye behold and know: yea,
the faith which is through him hath given him
this perfect soundness in the presence of you
17 all. And now, brethren, I wot that in igno-
18 rance ye did it, as did also your rulers. But the
things which God foreshewed by the mouth of
all the prophets, that his Christ should suffer,
19 he thus fulfilled. Repent ye therefore, and
turn again, that your sins may be blotted out,
that so there may come seasons of refreshing
20 from the presence of the Lord; and that he
may send the Christ who hath been appointed
21 for you, *even* Jesus: whom the heaven must re-
ceive until the times of restoration of all things,
whereof God spake by the mouth of his holy
prophets which have been since the world be-
22 gan. Moses indeed said, A prophet shall the
Lord God raise up unto you from among your
brethren, [4]like unto me; to him shall ye hearken
in all things whatsoever he shall speak unto you.
23 And it shall be, that every soul, which shall not
hearken to that prophet, shall be utterly de-
24 stroyed from among the people. Yea and all
the prophets from Samuel and them that fol-
lowed after, as many as have spoken, they
25 also told of these days. Ye are the sons of
the prophets, and of the covenant which God
[5]made with your fathers, saying unto Abraham,
And in thy seed shall all the families of the
26 earth be blessed. Unto you first God, having
raised up his Servant, sent him to bless you, in

[1] Or, *Author*
[2] Or, *of whom*
[3] Or, *on the ground of*
[4] Or, *as* he raised up *me*
[5] Gr. *covenanted.*

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turning away every one of you from your iniquities.

[1] Some ancient authorities read *the chief priests.*

And as they spake unto the people, [1] the 1 4
priests and the captain of the temple and the
Sadducees came upon them, being sore troubled 2
because they taught the people, and proclaimed
in Jesus the resurrection from the dead. And 3
they laid hands on them, and put them in ward
unto the morrow: for it was now eventide.
But many of them that heard the word believed; 4
and the number of the men came to be about
five thousand.

And it came to pass on the morrow, that 5
their rulers and elders and scribes were ga-
thered together in Jerusalem; and Annas the 6
high priest *was there,* and Caiaphas, and John,
and Alexander, and as many as were of the
kindred of the high priest. And when they 7
had set them in the midst, they inquired, By
what power, or in what name, have ye done
this? Then Peter, filled with the Holy Ghost, 8
said unto them, Ye rulers of the people, and
elders, if we this day are examined concerning 9
[2] Or, *in whom* a good deed done to an impotent man, [2] by
[3] Or, *saved* what means this man is [3] made whole; be it 10
known unto you all, and to all the people of
Israel, that in the name of Jesus Christ of
Nazareth, whom ye crucified, whom God raised
[4] Or, *this* name from the dead, *even* in [4] him doth this man
stand here before you whole. He is the stone 11
which was set at nought of you the builders,
which was made the head of the corner. And 12
in none other is there salvation: for neither is
there any other name under heaven, that is
given among men, wherein we must be saved.

Now when they beheld the boldness of Peter 13
and John, and had perceived that they were
unlearned and ignorant men, they marvelled;

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and they took knowledge of them, that they
14 had been with Jesus. And seeing the man
which was healed standing with them, they
15 could say nothing against it. But when they
had commanded them to go aside out of the
16 council, they conferred among themselves, say-
ing, What shall we do to these men? for that
indeed a notable [1]miracle hath been wrought
through them, is manifest to all that dwell in
17 Jerusalem; and we cannot deny it. But that
it spread no further among the people, let us
threaten them, that they speak henceforth to
18 no man in this name. And they called them,
and charged them not to speak at all nor teach
19 in the name of Jesus. But Peter and John
answered and said unto them, Whether it be
right in the sight of God to hearken unto you
20 rather than unto God, judge ye: for we can-
not but speak the things which we saw and
21 heard. And they, when they had further threat-
ened them, let them go, finding nothing how they
might punish them, because of the people; for
all men glorified God for that which was done.
22 For the man was more than forty years old, on
whom this [1]miracle of healing was wrought.
23 And being let go, they came to their own com-
pany, and reported all that the chief priests and
24 the elders had said unto them. And they, when
they heard it, lifted up their voice to God with one
accord, and said, O [2]Lord, [3]thou that didst make
the heaven and the earth and the sea, and all
25 that in them is: [4]who by the Holy Ghost, *by* the
mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples [5]imagine vain things?
26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his [6]Anointed:

[1] Gr. *sign.*

[2] Or, *Master*

[3] Or, *thou* art *he that did make*

[4] The Greek text in this clause is somewhat uncertain.

[5] Or, *meditate*

[6] Gr. *Christ.*

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for of a truth in this city against thy holy 27
Servant Jesus, whom thou didst anoint, both
Herod and Pontius Pilate, with the Gentiles
and the peoples of Israel, were gathered to-
gether, to do whatsoever thy hand and thy 28
counsel foreordained to come to pass. And 29
now, Lord, look upon their threatenings: and
grant unto thy [1]servants to speak thy word
with all boldness, while thou stretchest forth 30
thy hand to heal; and that signs and wonders
may be done through the name of thy holy
Servant Jesus. And when they had prayed, the 31
place was shaken wherein they were gathered
together; and they were all filled with the
Holy Ghost, and they spake the word of God
with boldness.

[1] Gr. *bond-servants.*

And the multitude of them that believed 32
were of one heart and soul: and not one *of*
them said that aught of the things which he
possessed was his own; but they had all things
common. And with great power gave the apo- 33
stles their witness of the resurrection of the
Lord Jesus [2]: and great grace was upon them
all. For neither was there among them any 34
that lacked: for as many as were possessors of
lands or houses sold them, and brought the
prices of the things that were sold, and laid 35
them at the apostles' feet: and distribution
was made unto each, according as any one had
need.

[2] Some ancient authorities add *Christ.*

And Joseph, who by the apostles was sur- 36
named Barnabas (which is, being interpreted,
Son of [3]exhortation), a Levite, a man of Cyprus
by race, having a field, sold it, and brought the 37
money, and laid it at the apostles' feet.

[3] Or, *consolation*

But a certain man named Ananias, with 1 5
Sapphira his wife, sold a possession, and kept 2
back *part* of the price, his wife also being privy

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to it, and brought a certain part, and laid it at
3 the apostles' feet. But Peter said, Ananias,
why hath Satan filled thy heart to [1]lie to the [1] Or, *deceive*
Holy Ghost, and to keep back *part* of the
4 price of the land? Whiles it remained, did it
not remain thine own? and after it was sold,
was it not in thy power? How is it that thou
hast conceived this thing in thy heart? thou
5 hast not lied unto men, but unto God. And
Ananias hearing these words fell down and
gave up the ghost: and great fear came upon
6 all that heard it. And the [2]young men arose [2] Gr. *younger.*
and wrapped him round, and they carried him
out and buried him.
7 And it was about the space of three hours
after, when his wife, not knowing what was
8 done, came in. And Peter answered unto her,
Tell me whether ye sold the land for so much.
9 And she said, Yea, for so much. But Peter
said unto her, How is it that ye have agreed
together to tempt the Spirit of the Lord?
behold, the feet of them which have buried thy
husband are at the door, and they shall carry
10 thee out. And she fell down immediately at
his feet, and gave up the ghost: and the young
men came in and found her dead, and they
carried her out and buried her by her husband.
11 And great fear came upon the whole church,
and upon all that heard these things.
12 And by the hands of the apostles were many
signs and wonders wrought among the people;
and they were all with one accord in Solomon's
13 porch. But of the rest durst no man join him-
self to them: howbeit the people magnified
14 them; [3]and believers were the more added to [3] Or, *and there were the more added* to them, *believing on the Lord*
the Lord, multitudes both of men and women;
15 insomuch that they even carried out the sick
into the streets, and laid them on beds and

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couches, that, as Peter came by, at the least his shadow might overshadow some one of them.
And there also came together the multitude 16
from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

But the high priest rose up, and all they that 17
were with him (which is the sect of the Sadducees), and they were filled with jealousy, and 18
laid hands on the apostles, and put them in public ward. But an angel of the Lord 19
by night opened the prison doors, and brought them out, and said, Go ye, and stand and 20
speak in the temple to the people all the words of this Life. And when they heard *this*, 21
they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. But the officers that came 22
found them not in the prison; and they returned, and told, saying, The prison-house we 23
found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. Now when the captain 24
of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there 25
came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went 26
the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned. And when 27
they had brought them, they set them before the council. And the high priest asked them, saying, We straitly charged you not to teach 28

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in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring
29 this man's blood upon us. But Peter and the apostles answered and said, We must obey
30 God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on
31 a tree. Him did God exalt [1]with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins.
32 And we are witnesses[2] of these [3]things; [4]and *so is* the Holy Ghost, whom God hath given to them that obey him.
33 But they, when they heard this, were cut to
34 the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put
35 the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.
36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him,
37 were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad.
38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or
39 this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him they agreed:
40 and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.

[1] Or, *at*

[2] Some ancient authorities add *in him.*

[3] Gr. *sayings.*

[4] Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*

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They therefore departed from the presence of the 41
council, rejoicing that they were counted worthy
to suffer dishonour for the Name. And every 42
day, in the temple and at home, they ceased
not to teach and to preach Jesus *as* the Christ.

Now in these days, when the number of the 1 6
disciples was multiplying, there arose a murmur-
[1] Gr. *Hellenists.* ing of the [1]Grecian Jews against the Hebrews,
because their widows were neglected in the
daily ministration. And the twelve called the 2
multitude of the disciples unto them, and said,
[2] Gr. *pleasing.* It is not [2]fit that we should forsake the word of
[3] Or, *minister to tables* God, and [3]serve tables. [4]Look ye out therefore, 3
[4] Some ancient authorities read *But, brethren, look ye out from among you.* brethren, from among you seven men of good
report, full of the Spirit and of wisdom, whom
we may appoint over this business. But we will 4
continue stedfastly in prayer, and in the ministry
of the word. And the saying pleased the whole 5
multitude: and they chose Stephen, a man full
of faith and of the Holy Spirit, and Philip, and
Prochorus, and Nicanor, and Timon, and Par-
menas, and Nicolas a proselyte of Antioch:
whom they set before the apostles: and when 6
they had prayed, they laid their hands on them.

And the word of God increased; and the 7
number of the disciples multiplied in Jerusalem
exceedingly; and a great company of the priests
were obedient to the faith.

And Stephen, full of grace and power, 8
wrought great wonders and signs among the
people. But there arose certain of them that 9
were of the synagogue called *the synagogue* of
the Libertines, and of the Cyrenians, and of
the Alexandrians, and of them of Cilicia and
Asia, disputing with Stephen. And they were 10
not able to withstand the wisdom and the Spirit
by which he spake. Then they suborned men, 11
which said, We have heard him speak blas-

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phemous words against Moses, and *against* God.
12 And they stirred up the people, and the elders,
and the scribes, and came upon him, and seized
13 him, and brought him into the council, and set
up false witnesses, which said, This man ceaseth
not to speak words against this holy place, and
14 the law: for we have heard him say, that this
Jesus of Nazareth shall destroy this place, and
shall change the customs which Moses delivered
15 unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had
been the face of an angel.

7 1 And the high priest said, Are these things
2 so? And he said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in
3 Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the
4 land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein
5 ye now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him,
6 when *as yet* he had no child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hun-
7 dred years. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this
8 place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs.

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And the patriarchs, moved with jealousy against 9
Joseph, sold him into Egypt: and God was
with him, and delivered him out of all his afflic- 10
tions, and gave him favour and wisdom before
Pharaoh king of Egypt; and he made him
governor over Egypt and all his house. Now 11
there came a famine over all Egypt and Canaan,
and great affliction: and our fathers found no
sustenance. But when Jacob heard that there 12
was corn in Egypt, he sent forth our fathers the
first time. And at the second time Joseph was 13
made known to his brethren; and Joseph's race
became manifest unto Pharaoh. And Joseph 14
sent, and called to him Jacob his father, and all
his kindred, threescore and fifteen souls. And 15
Jacob went down into Egypt; and he died,
himself, and our fathers; and they were carried 16
over unto Shechem, and laid in the tomb that
Abraham bought for a price in silver of
[1] Gr. *Emmor.* the sons of [1]Hamor in Shechem. But as the 17
time of the promise drew nigh, which God
vouchsafed unto Abraham, the people grew and
multiplied in Egypt, till there arose another 18
king over Egypt, which knew not Joseph. The 19
same dealt subtilly with our race, and evil en-
[2] Or, *he* treated our fathers, that [2]they should cast out
[3] Gr. *be preserved alive.* their babes to the end they might not [3]live.
At which season Moses was born, and was 20
[4] Or, *fair unto God* [4]exceeding fair; and he was nourished three
months in his father's house: and when he was 21
cast out, Pharaoh's daughter took him up, and
nourished him for her own son. And Moses 22
was instructed in all the wisdom of the Egyp-
tians; and he was mighty in his words and
works. But when he was well-nigh forty years 23
old, it came into his heart to visit his brethren
the children of Israel. And seeing one *of them* 24
suffer wrong, he defended him, and avenged

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him that was oppressed, smiting the Egyptian:
25 and he supposed that his brethren understood
how that God by his hand was giving them
26 [1]deliverance; but they understood not. And the
day following he appeared unto them as they
strove, and would have set them at one again,
saying, Sirs, ye are brethren; why do ye wrong
27 one to another? But he that did his neighbour
wrong thrust him away, saying, Who made thee
28 a ruler and a judge over us? Wouldest thou
kill me, as thou killedst the Egyptian yester-
29 day? And Moses fled at this saying, and be-
came a sojourner in the land of Midian, where
30 he begat two sons. And when forty years
were fulfilled, an angel appeared to him in the
wilderness of mount Sinai, in a flame of fire in
31 a bush. And when Moses saw it, he wondered
at the sight: and as he drew near to behold,
32 there came a voice of the Lord, I am the God
of thy fathers, the God of Abraham, and of
Isaac, and of Jacob. And Moses trembled,
33 and durst not behold. And the Lord said
unto him, Loose the shoes from thy feet: for
the place whereon thou standest is holy ground.
34 I have surely seen the affliction of my people
which is in Egypt, and have heard their groan-
ing, and I am come down to deliver them: and
35 now come, I will send thee into Egypt. This
Moses whom they refused, saying, Who made
thee a ruler and a judge? him hath God sent
to be both a ruler and a [2]deliverer with the
hand of the angel which appeared to him in the
36 bush. This man led them forth, having wrought
wonders and signs in Egypt, and in the Red
37 sea, and in the wilderness forty years. This
is that Moses, which said unto the children of
Israel, A prophet shall God raise up unto you
38 from among your brethren, [3]like unto me. This

[1] Or, *salvation*

[2] Gr. *redeemer.*

[3] Or, *as* he raised up *me*

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[1] Or, *congregation*

is he that was in the [1]church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our fathers 39
would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, Make us gods which 40
shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. And they made a calf 41
in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave them up to serve 42
the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
And ye took up the tabernacle of Moloch, 43
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

Our fathers had the tabernacle of the testi- 44
mony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. Which also our fathers, in their turn, brought 45

[2] Gr. *Jesus.*

in with [2]Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David; who found favour in the sight of 46
God, and asked to find a habitation for the God of Jacob. But Solomon built him a house. 47
Howbeit the Most High dwelleth not in *houses* 48
made with hands; as saith the prophet,

The heaven is my throne, 49

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And the earth the footstool of my feet:
What manner of house will ye build me?
saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?
51 Ye stiffnecked and uncircumcised in heart
and ears, ye do always resist the Holy Ghost:
52 as your fathers did, so do ye. Which of the pro-
phets did not your fathers persecute? and they
killed them which shewed before of the coming
of the Righteous One; of whom ye have now
53 become betrayers and murderers; ye who re-
ceived the law [1]as it was ordained by angels,
and kept it not.
54 Now when they heard these things, they
were cut to the heart, and they gnashed on him
55 with their teeth. But he, being full of the
Holy Ghost, looked up stedfastly into heaven,
and saw the glory of God, and Jesus standing
56 on the right hand of God, and said, Behold, I
see the heavens opened, and the Son of man
57 standing on the right hand of God. But they
cried out with a loud voice, and stopped their
ears, and rushed upon him with one accord;
58 and they cast him out of the city, and stoned
him: and the witnesses laid down their gar-
ments at the feet of a young man named Saul.
59 And they stoned Stephen, calling upon *the*
Lord, and saying, Lord Jesus, receive my spirit.
60 And he kneeled down, and cried with a loud
voice, Lord, lay not this sin to their charge.
8 1 And when he had said this, he fell asleep. And
Saul was consenting unto his death.

And there arose on that day a great perse-
cution against the church which was in Jeru-
salem; and they were all scattered abroad
throughout the regions of Judæa and Samaria,
2 except the apostles. And devout men buried

[1] Or, *as the ordinance of angels* Gr. *unto ordinances of angels.*

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Stephen, and made great lamentation over him.
But Saul laid waste the church, entering into 3
every house, and haling men and women committed them to prison.

They therefore that were scattered abroad 4
went about preaching the word. And Philip 5
went down to the city of Samaria, and proclaimed unto them the Christ. And the multi- 6
tudes gave heed with one accord unto the things that were spoken by Philip, when they
[1] Or, *For many of those which had unclean spirits that cried with a loud voice came forth* heard, and saw the signs which he did. [1] For 7
from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that 8
city.

But there was a certain man, Simon by name, 9
which beforetime in the city used sorcery, and
[2] Gr. *nation.* amazed the [2] people of Samaria, giving out that himself was some great one: to whom they 10
all gave heed, from the least to the greatest, saying, This man is that power of God which
is called Great. And they gave heed to him, 11
because that of long time he had amazed them with his sorceries. But when they believed 12
Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.
And Simon also himself believed: and being 13
baptized, he continued with Philip; and behold-
[3] Gr. *powers.* ing signs and great [3] miracles wrought, he was amazed.

Now when the apostles which were at Jeru- 14
salem heard that Samaria had received the word of God, they sent unto them Peter and
John: who, when they were come down, prayed 15
for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of 16

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them: only they had been baptized into the
17 name of the Lord Jesus. Then laid they their
hands on them, and they received the Holy
18 Ghost. Now when Simon saw that through
the laying on of the apostles' hands the [1]Holy
19 Ghost was given, he offered them money, say-
ing, Give me also this power, that on whomso-
ever I lay my hands, he may receive the Holy
20 Ghost. But Peter said unto him, Thy silver
perish with thee, because thou hast thought
21 to obtain the gift of God with money. Thou
hast neither part nor lot in this [2]matter: for thy
22 heart is not right before God. Repent there-
fore of this thy wickedness, and pray the Lord,
if perhaps the thought of thy heart shall be for-
23 given thee. For I see that thou [3]art in the
gall of bitterness and in the bond of iniquity.
24 And Simon answered and said, Pray ye for me
to the Lord, that none of the things which ye
have spoken come upon me.

25 They therefore, when they had testified and
spoken the word of the Lord, returned to Jeru-
salem, and preached the gospel to many vil-
lages of the Samaritans.

26 But an angel of the Lord spake unto Philip,
saying, Arise, and go [4]toward the south unto
the way that goeth down from Jerusalem unto
27 Gaza: the same is desert. And he arose and
went: and behold, a man of Ethiopia, a eunuch
of great authority under Candace, queen of the
Ethiopians, who was over all her treasure, who
28 had come to Jerusalem for to worship; and he
was returning and sitting in his chariot, and
29 was reading the prophet Isaiah. And the Spirit
said unto Philip, Go near, and join thyself to
30 this chariot. And Philip ran to him, and heard
him reading Isaiah the prophet, and said, Un-
31 derstandest thou what thou readest? And he

[1] Some ancient authorities omit *Holy*.

[2] Gr. *word*.

[3] Or, *wilt become gall* (or, *a gall root*) *of bitterness and a bond of iniquity*.

[4] Or, *at noon*

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said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture 32
which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgement was taken 33
away:
His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I 34
pray thee, of whom speaketh the prophet this?
of himself, or of some other? And Philip opened 35
his mouth, and beginning from this scripture,
preached unto him Jesus. And as they went 36
on the way, they came unto a certain water; and
the eunuch saith, Behold, *here is* water; what
doth hinder me to be baptized? [1] And he com- 38
manded the chariot to stand still: and they both
went down into the water, both Philip and the
eunuch; and he baptized him. And when they 39
came up out of the water, the Spirit of the Lord
caught away Philip; and the eunuch saw him
no more, for he went on his way rejoicing.
But Philip was found at Azotus: and passing 40
through he preached the gospel to all the
cities, till he came to Cæsarea.

But Saul, yet breathing threatening and 1 9
slaughter against the disciples of the Lord,
went unto the high priest, and asked of him 2
letters to Damascus unto the synagogues, that
if he found any that were of the Way, whether
men or women, he might bring them bound
to Jerusalem. And as he journeyed, it came 3
to pass that he drew nigh unto Damascus:
and suddenly there shone round about him a
light out of heaven: and he fell upon the earth, 4

[1] Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

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and heard a voice saying unto him, Saul, Saul,
5 why persecutest thou me? And he said, Who
art thou, Lord? And he *said*, I am Jesus whom
6 thou persecutest: but rise, and enter into the
city, and it shall be told thee what thou must do.
7 And the men that journeyed with him stood
speechless, hearing the [1]voice, but beholding no
8 man. And Saul arose from the earth; and
when his eyes were opened, he saw nothing;
and they led him by the hand, and brought
9 him into Damascus. And he was three days
without sight, and did neither eat nor drink.
10 Now there was a certain disciple at Damas-
cus, named Ananias; and the Lord said unto
him in a vision, Ananias. And he said, Behold,
11 I *am here*, Lord. And the Lord *said* unto him,
Arise, and go to the street which is called
Straight, and inquire in the house of Judas for
one named Saul, a man of Tarsus: for behold,
12 he prayeth; and he hath seen a man named
Ananias coming in, and laying his hands on
13 him, that he might receive his sight. But Ana-
nias answered, Lord, I have heard from many
of this man, how much evil he did to thy saints
14 at Jerusalem: and here he hath authority from
the chief priests to bind all that call upon thy
15 name. But the Lord said unto him, Go thy
way: for he is a [2]chosen vessel unto me, to
bear my name before the Gentiles and kings,
16 and the children of Israel: for I will shew him
how many things he must suffer for my name's
17 sake. And Ananias departed, and entered into
the house; and laying his hands on him said,
Brother Saul, the Lord, *even* Jesus, who ap-
peared unto thee in the way which thou camest,
hath sent me, that thou mayest receive thy
18 sight, and be filled with the Holy Ghost. And
straightway there fell from his eyes as it were

[1] Or, *sound*

[2] Gr. *vessel of election.*

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scales, and he received his sight; and he arose
and was baptized; and he took food and was 19
strengthened.

And he was certain days with the disciples
which were at Damascus. And straightway in 20
the synagogues he proclaimed Jesus, that he is
the Son of God. And all that heard him were 21
amazed, and said, Is not this he that in Jeru-
salem made havock of them which called on this
name? and he had come hither for this intent,
that he might bring them bound before the chief
priests. But Saul increased the more in strength, 22
and confounded the Jews which dwelt at Da-
mascus, proving that this is the Christ.

And when many days were fulfilled, the Jews 23
took counsel together to kill him: but their plot 24
became known to Saul. And they watched the
gates also day and night that they might kill
him: but his disciples took him by night, and 25
let him down through the wall, lowering him
in a basket.

And when he was come to Jerusalem, he 26
assayed to join himself to the disciples: and
they were all afraid of him, not believing that
he was a disciple. But Barnabas took him, 27
and brought him to the apostles, and declared
unto them how he had seen the Lord in the
way, and that he had spoken to him, and how
at Damascus he had preached boldly in the
name of Jesus. And he was with them going 28
in and going out at Jerusalem, preaching boldly 29
in the name of the Lord: and he spake and
disputed against the [1]Grecian Jews; but they
went about to kill him. And when the brethren 30
knew it, they brought him down to Cæsarea,
and sent him forth to Tarsus.

So the church throughout all Judæa and 31
Galilee and Samaria had peace, being [2]edified;

[1] Gr. *Hellenists.*

[2] Gr. *builded up.*

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and, walking [1] in the fear of the Lord and [1] in the comfort of the Holy Ghost, was multiplied.

[1] Or, *by*

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints
33 which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his
34 bed eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And
35 straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [2] Dorcas: this woman was full of good
37 works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they
38 laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us.
39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with
40 them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter,
41 she sat up. And he gave her his hand, and raised her up; and calling the saints and
42 widows, he presented her alive. And it became known throughout all Joppa: and many
43 believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

[2] That is, *Gazelle.*

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10 Now *there was* a certain man in Cæsarea, 1
Cornelius by name, a centurion of the band
[1] Or, *cohort* called the Italian [1]band, a devout man, and 2
one that feared God with all his house, who
gave much alms to the people, and prayed to
God alway. He saw in a vision openly, as it 3
were about the ninth hour of the day, an angel
of God coming in unto him, and saying to him,
Cornelius. And he, fastening his eyes upon 4
him, and being affrighted, said, What is it,
Lord? And he said unto him, Thy prayers and
thine alms are gone up for a memorial before
God. And now send men to Joppa, and fetch 5
one Simon, who is surnamed Peter: he lodgeth 6
with one Simon a tanner, whose house is by
the sea side. And when the angel that spake 7
unto him was departed, he called two of his
household-servants, and a devout soldier of
them that waited on him continually; and 8
having rehearsed all things unto them, he sent
them to Joppa.

Now on the morrow, as they were on their 9
journey, and drew nigh unto the city, Peter
went up upon the housetop to pray, about the
sixth hour: and he became hungry, and desired 10
to eat: but while they made ready, he fell
into a trance; and he beholdeth the heaven 11
opened, and a certain vessel descending, as it
were a great sheet, let down by four corners
upon the earth: wherein were all manner of 12
fourfooted beasts and creeping things of the
earth and fowls of the heaven. And there 13
came a voice to him, Rise, Peter; kill and
eat. But Peter said, Not so, Lord; for I have 14
never eaten any thing that is common and
unclean. And a voice *came* unto him again the 15
second time, What God hath cleansed, make
not thou common. And this was done thrice: 16

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and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's
18 house, stood before the gate, and called and asked whether Simon, which was surnamed Peter,
19 were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold,
20 three men seek thee. But arise, and get thee down, and go with them, nothing doubting:
21 for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are
22 come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear words
23 from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from
24 Joppa accompanied him. And on the morrow [1]they entered into Cæsarea. And Cornelius was waiting for them, having called together
25 his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and wor-
26 shipped him. But Peter raised him up, saying,
27 Stand up; I myself also am a man. And as he talked with him, he went in, and findeth
28 many come together: and he said unto them, Ye yourselves know [2]how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any

[1] Some ancient authorities read *he*.

[2] Or, *how unlawful it is for a man &c.*

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man common or unclean: wherefore also I 29
came without gainsaying, when I was sent for.
I ask therefore with what intent ye sent for
me. And Cornelius said, Four days ago, until 30
this hour, I was keeping the ninth hour of
prayer in my house; and behold, a man stood
before me in bright apparel, and saith, Corne- 31
lius, thy prayer is heard, and thine alms are
had in remembrance in the sight of God. Send 32
therefore to Joppa, and call unto thee Simon,
who is surnamed Peter; he lodgeth in the house
of Simon a tanner, by the sea side. Forthwith 33
therefore I sent to thee; and thou hast well
done that thou art come. Now therefore we
are all here present in the sight of God, to
hear all things that have been commanded thee
of the Lord. And Peter opened his mouth, 34
and said,

Of a truth I perceive that God is no re-
specter of persons: but in every nation he that 35
feareth him, and worketh righteousness, is ac-
ceptable to him. [1]The word which he sent unto 36
the children of Israel, preaching [2]good tidings of
peace by Jesus Christ (he is Lord of all)—that 37
saying ye yourselves know, which was published
throughout all Judæa, beginning from Galilee,
after the baptism which John preached; *even* 38
Jesus of Nazareth, how that God anointed him
with the Holy Ghost and with power: who
went about doing good, and healing all that
were oppressed of the devil; for God was with
him. And we are witnesses of all things which 39
he did both in the country of the Jews, and in
Jerusalem; whom also they slew, hanging him
on a tree. Him God raised up the third day, 40
and gave him to be made manifest, not to all 41
the people, but unto witnesses that were chosen
before of God, *even* to us, who did eat and

[1] Many ancient authorities read *He sent the word unto.*
[2] Or, *the gospel*

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drink with him after he rose from the dead.
42 And he charged us to preach unto the people,
and to testify that this is he which is ordained
43 of God *to be* the Judge of quick and dead. To
him bear all the prophets witness, that through
his name every one that believeth on him shall
receive remission of sins.
44 While Peter yet spake these words, the Holy
Ghost fell on all them which heard the word.
45 And they of the circumcision which believed
were amazed, as many as came with Peter, be-
cause that on the Gentiles also was poured out
46 the gift of the Holy Ghost. For they heard
them speak with tongues, and magnify God.
47 Then answered Peter, Can any man forbid the
water, that these should not be baptized, which
have received the Holy Ghost as well as we?
48 And he commanded them to be baptized in the
name of Jesus Christ. Then prayed they him
to tarry certain days.

11 1 Now the apostles and the brethren that
were in Judæa heard that the Gentiles also had
2 received the word of God. And when Peter
was come up to Jerusalem, they that were of
3 the circumcision contended with him, saying,
Thou wentest in to men uncircumcised, and
4 didst eat with them. But Peter began, and
expounded *the matter* unto them in order, say-
5 ing, I was in the city of Joppa praying: and in
a trance I saw a vision, a certain vessel de-
scending, as it were a great sheet let down
from heaven by four corners; and it came even
6 unto me: upon the which when I had fastened
mine eyes, I considered, and saw the four-
footed beasts of the earth and wild beasts and
7 creeping things and fowls of the heaven. And
I heard also a voice saying unto me, Rise,
8 Peter; kill and eat. But I said, Not so, Lord:

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for nothing common or unclean hath ever entered into my mouth. But a voice answered 9
the second time out of heaven, What God hath
cleansed, make not thou common. And this 10
was done thrice: and all were drawn up again
into heaven. And behold, forthwith three 11
men stood before the house in which we were,
having been sent from Cæsarea unto me. And 12
the Spirit bade me go with them, making no
distinction. And these six brethren also accompanied me; and we entered into the man's
house: and he told us how he had seen the 13
angel standing in his house, and saying, Send
to Joppa, and fetch Simon, whose surname is
Peter; who shall speak unto thee words, where- 14
by thou shalt be saved, thou and all thy house.
And as I began to speak, the Holy Ghost fell 15
on them, even as on us at the beginning.
And I remembered the word of the Lord, how 16
that he said, John indeed baptized with water;
but ye shall be baptized [1] with the Holy Ghost.
If then God gave unto them the like gift as *he* 17
did also unto us, when we believed on the Lord
Jesus Christ, who was I, that I could withstand
God? And when they heard these things, they 18
held their peace, and glorified God, saying,
Then to the Gentiles also hath God granted
repentance unto life.

They therefore that were scattered abroad 19
upon the tribulation that arose about Stephen
travelled as far as Phœnicia, and Cyprus, and
Antioch, speaking the word to none save only
to Jews. But there were some of them, men 20
of Cyprus and Cyrene, who, when they were
come to Antioch, spake unto the [2]Greeks also,
preaching the Lord Jesus. And the hand of 21
the Lord was with them: and a great number
that believed turned unto the Lord. And the 22

[1] Or, *in*

[2] Many ancient authorities read *Grecian Jews*.

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report concerning them came to the ears of the church which was in Jerusalem: and they sent
23 forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, [1] that with purpose of heart they would cleave unto the
24 Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was
25 added unto the Lord. And he went forth to
26 Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [2] with the church, and taught much people; and that the disciples were called Christians first in Antioch.

[1] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

[2] Gr. *in.*

27 Now in these days there came down prophets
28 from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all [3] the world: which came to pass
29 in the days of Claudius. And the disciples, every man according to his ability, determined to send [4] relief unto the brethren that dwelt in
30 Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

[3] Gr. *the inhabited earth.*

[4] Gr. *for ministry.*

12 1 Now about that time Herod the king put forth his hands to afflict certain of the church.
2 And he killed James the brother of John with
3 the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread.
4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the
5 people. Peter therefore was kept in the prison: but prayer was made earnestly of the church
6 unto God for him. And when Herod was

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about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord 7
stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, 8
Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went 9
out, and followed; and he wist not that it was
[1] Or, *through* true which was done [1]by the angel, but thought he saw a vision. And when they were past the 10
first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, 11
Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had con- 12
sidered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door 13
of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, 14
she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And 15
they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued 16
knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto 17
them with the hand to hold their peace, declared

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unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he de-
18 parted, and went to another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.
19 And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [1]put to death. And he went down from Judæa to Cæsarea, and tarried there.

[1] Gr. *led away to death.*

20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the
21 king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the [2]throne, and made an oration unto them.
22 And the people shouted, *saying*, The voice of
23 a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

[2] Or, *judgement-seat*

24 But the word of God grew and multiplied.
25 And Barnabas and Saul returned [3]from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

[3] Many ancient authorities read *to Jerusalem.*

13 1 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of
2 Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
3 Then, when they had fasted and prayed and

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laid their hands on them, they sent them away.

So they, being sent forth by the Holy 4
Ghost, went down to Seleucia; and from thence they sailed to Cyprus. And when they were 5
at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. And when they 6
had gone through the whole island unto Paphos, they found a certain [1]sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; which was 7
with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the [1]sorcerer (for 8
so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also *called* Paul, 9
filled with the Holy Ghost, fastened his eyes on him, and said, O full of all guile and all 10
villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, 11
behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun [2]for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then 12
the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Now Paul and his company set sail from 13
Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing through from 14
Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the reading of the 15

[1] Gr. *Magus*: as in Matt. ii. 1, 7, 16.

[2] Or, *until*

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law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people,
16 say on. And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken.
17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm
18 led he them forth out of it. And for about the time of forty years [1]suffered he their man-
19 ners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for
20 about four hundred and fifty years: and after these things he gave *them* judges until Samuel
21 the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for
22 the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my [2]will.
23 Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus;
24 when John had first preached [3]before his coming the baptism of repentance to all the
25 people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am
26 not worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salva-
27 tion sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are

[1] Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31.

[2] Gr. *wills.*

[3] Gr. *before the face of his entering in.*

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read every sabbath, fulfilled *them* by condemning *him*. And though they found no cause of 28
death *in him*, yet asked they of Pilate that he
should be slain. And when they had fulfilled 29
all things that were written of him, they took
him down from the tree, and laid him in a
tomb. But God raised him from the dead: 30
and he was seen for many days of them that 31
came up with him from Galilee to Jerusalem,
who are now his witnesses unto the people.
And we bring you good tidings of the promise 32
made unto the fathers, how that God hath 33
fulfilled the same unto our children, in that he
raised up Jesus; as also it is written in the
second psalm, Thou art my Son, this day have
I begotten thee. And as concerning that he 34
raised him up from the dead, now no more to
return to corruption, he hath spoken on this
wise, I will give you the holy and sure *blessings*
of David. Because he saith also in another 35
psalm, Thou wilt not give thy Holy One to see
corruption. For David, after he had [1] in his 36
own generation served the counsel of God, fell
on sleep, and was laid unto his fathers, and
saw corruption: but he whom God raised up 37
saw no corruption. Be it known unto you 38
therefore, brethren, that through this man is
proclaimed unto you remission of sins: and 39
by him every one that believeth is justified
from all things, from which ye could not be
justified by the law of Moses. Beware there- 40
fore, lest that come upon *you*, which is spoken
in the prophets;

Behold, ye despisers, and wonder, and 41
[2] perish;
For I work a work in your days,
A work which ye shall in no wise believe,
if one declare it unto you.

[1] Or, *served his own generation by the counsel of God, fell on sleep*
Or, *served his own generation, fell on sleep by the counsel of God*

[2] Or, *vanish away*

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42 And as they went out, they besought that these
words might be spoken to them the next sab-
43 bath. Now when the synagogue broke up,
many of the Jews and of the devout proselytes
followed Paul and Barnabas: who, speaking
to them, urged them to continue in the grace
of God.
44 And the next sabbath almost the whole city
was gathered together to hear the word of
45 [1]God. But when the Jews saw the multitudes, [1] Many ancient authorities read *the Lord.*
they were filled with jealousy, and contradicted
the things which were spoken by Paul, and
46 [2]blasphemed. And Paul and Barnabas spake [2] Or, *railed*
out boldly, and said, It was necessary that the
word of God should first be spoken to you.
Seeing ye thrust it from you, and judge your-
selves unworthy of eternal life, lo, we turn to
47 the Gentiles. For so hath the Lord com-
manded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto
the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad,
and glorified the word of [1]God: and as many as
49 were ordained to eternal life believed. And the
word of the Lord was spread abroad through-
50 out all the region. But the Jews urged on the
devout women of honourable estate, and the
chief men of the city, and stirred up a persecu-
tion against Paul and Barnabas, and cast them
51 out of their borders. But they shook off the
dust of their feet against them, and came unto
52 Iconium. And the disciples were filled with
joy and with the Holy Ghost.
14 1 And it came to pass in Iconium, that they
entered together into the synagogue of the
Jews, and so spake, that a great multitude
2 both of Jews and of Greeks believed. But the

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Jews that were disobedient stirred up the souls
of the Gentiles, and made them evil affected
against the brethren. Long time therefore 3
they tarried *there* speaking boldly in the Lord,
which bare witness unto the word of his
grace, granting signs and wonders to be done
by their hands. But the multitude of the city 4
was divided; and part held with the Jews, and
part with the apostles. And when there was 5
made an onset both of the Gentiles and of the
Jews with their rulers, to entreat them shame-
fully, and to stone them, they became aware of 6
it, and fled unto the cities of Lycaonia, Lystra
and Derbe, and the region round about: and 7
there they preached the gospel.

And at Lystra there sat a certain man, im- 8
potent in his feet, a cripple from his mother's
womb, who never had walked. The same heard 9
Paul speaking: who, fastening his eyes upon
[1] Or, *saved* him, and seeing that he had faith to be [1]made
whole, said with a loud voice, Stand upright on 10
thy feet. And he leaped up and walked. And 11
when the multitudes saw what Paul had done,
they lifted up their voice, saying in the speech
of Lycaonia, The gods are come down to us in
the likeness of men. And they called Barnabas, 12
[2] Gr. *Zeus.* [2]Jupiter; and Paul, [3]Mercury, because he was
[3] Gr. *Hermes.* the chief speaker. And the priest of [2]Jupiter 13
whose *temple* was before the city, brought oxen
and garlands unto the gates, and would have
done sacrifice with the multitudes. But when 14
the apostles, Barnabas and Paul, heard of it, they
rent their garments, and sprang forth among
the multitude, crying out and saying, Sirs, why 15
do ye these things? We also are men of like
[4] Or, *nature* [4]passions with you, and bring you good tidings,
that ye should turn from these vain things unto
the living God, who made the heaven and the

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16 earth and the sea, and all that in them is: who
in the generations gone by suffered all the
17 nations to walk in their own ways. And yet
he left not himself without witness, in that he
did good, and gave you from heaven rains and
fruitful seasons, filling your hearts with food
18 and gladness. And with these sayings scarce
restrained they the multitudes from doing sacri-
fice unto them.

19 But there came Jews thither from Antioch
and Iconium: and having persuaded the multi-
tudes, they stoned Paul, and dragged him out
20 of the city, supposing that he was dead. But
as the disciples stood round about him, he rose
up, and entered into the city: and on the
morrow he went forth with Barnabas to Derbe.
21 And when they had preached the gospel to
that city, and had made many disciples, they
returned to Lystra, and to Iconium, and to
22 Antioch, confirming the souls of the disciples,
exhorting them to continue in the faith, and
that through many tribulations we must enter
23 into the kingdom of God. And when they had
appointed for them elders in every church, and
had prayed with fasting, they commended them
24 to the Lord, on whom they had believed. And
they passed through Pisidia, and came to Pam-
25 phylia. And when they had spoken the word
26 in Perga, they went down to Attalia; and
thence they sailed to Antioch, from whence
they had been committed to the grace of God
27 for the work which they had fulfilled. And
when they were come, and had gathered the
church together, they rehearsed all things that
God had done with them, and how that he had
28 opened a door of faith unto the Gentiles. And
they tarried no little time with the disciples.

15 1 And certain men came down from Judæa and

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taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had 2
no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought 3
on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to 4
Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But 5
there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were ga- 6
thered together to consider of this matter. And 7
when there had been much questioning, Peter rose up, and said unto them,

[1] Gr. *from early days.*

Brethren, ye know how that [1]a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which know- 8
eth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and 9
he made no distinction between us and them, cleansing their hearts by faith. Now therefore 10
why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we 11
believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

And all the multitude kept silence; and they 12
hearkened unto Barnabas and Paul rehearsing

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what signs and wonders God had wrought
13 among the Gentiles by them. And after they
had held their peace, James answered, saying,
14 Brethren, hearken unto me: Symeon hath
rehearsed how first God did visit the Gentiles,
to take out of them a people for his name.
15 And to this agree the words of the prophets;
as it is written,
16 After these things I will return,
And I will build again the tabernacle of
David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after
the Lord,
And all the Gentiles, upon whom my name
is called,
18 Saith the Lord, [1]who maketh these things
known from the beginning of the
world.

[1] Or, *who doeth these things* which were *known*

19 Wherefore my judgement is, that we trouble not
them which from among the Gentiles turn to
20 God; but that we [2]write unto them, that they
abstain from the pollutions of idols, and from
fornication, and from what is strangled, and
21 from blood. For Moses from generations of
old hath in every city them that preach him,
being read in the synagogues every sabbath.
22 Then it seemed good to the apostles and the
elders, with the whole church, to choose men
out of their company, and send them to Antioch
with Paul and Barnabas; *namely*, Judas called
Barsabbas, and Silas, chief men among the
23 brethren: and they wrote *thus* by them, The
apostles and the elder brethren unto the bre-
thren which are of the Gentiles in Antioch and
24 Syria and Cilicia, greeting: Forasmuch as we
have heard that certain [3]which went out from

[2] Or, *enjoin them*

[3] Some ancient authorities omit *which went out.*

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us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to 25
one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the 26
name of our Lord Jesus Christ. We have sent 27
therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to 28
us, to lay upon you no greater burden than these necessary things; that ye abstain from 29
things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

So they, when they were dismissed, came 30
down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for 31
the [1]consolation. And Judas and Silas, being 32
themselves also prophets, [2]exhorted the brethren with many words, and confirmed them. And after they had spent some time *there*, they 33
were dismissed in peace from the brethren
unto those that had sent them forth.[3] But Paul 35
and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

And after some days Paul said unto Barnabas, 36
Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas 37
was minded to take with them John also, who was called Mark. But Paul thought not good 38
to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp conten- 39

[1] Or, *exhortation*
[2] Or, *comforted*

[3] Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

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tion, so that they parted asunder one from the other, and Barnabas took Mark with him, and
40 sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the
41 brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

16 1 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed;
2 but his father was a Greek. The same was well reported of by the brethren that were at
3 Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father
4 was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jeru-
5 salem. So the churches were strengthened in the faith, and increased in number daily.
6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy
7 Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of
8 Jesus suffered them not; and passing by My-
9 sia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day

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following to Neapolis; and from thence to Phi- 12
lippi, which is a city of Macedonia, the first of
the district, a *Roman* colony: and we were in this
city tarrying certain days. And on the sabbath 13
day we went forth without the gate by a river
side, where we supposed there was a place of
prayer; and we sat down, and spake unto the
women which were come together. And a cer- 14
tain woman named Lydia, a seller of purple,
of the city of Thyatira, one that worshipped
God, heard us: whose heart the Lord opened,
to give heed unto the things which were spoken
by Paul. And when she was baptized, and her 15
household, she besought us, saying, If ye have
judged me to be faithful to the Lord, come
into my house, and abide *there*. And she con-
strained us.

And it came to pass, as we were going to the 16
[1] Gr. *a spirit, a Python.* place of prayer, that a certain maid having [1]a
spirit of divination met us, which brought her
masters much gain by soothsaying. The same 17
following after Paul and us cried out, saying,
[2] Gr. *bond-servants.* These men are [2]servants of the Most High
[3] Or, *a way* God, which proclaim unto you [3]the way of sal-
vation. And this she did for many days. But 18
Paul, being sore troubled, turned and said to
the spirit, I charge thee in the name of Jesus
Christ to come out of her. And it came out
that very hour.

But when her masters saw that the hope of 19
[4] Gr. *come out.* their gain was [4]gone, they laid hold on Paul and
Silas, and dragged them into the marketplace
before the rulers, and when they had brought 20
[5] Gr. *prætors.* them unto the [5]magistrates, they said, These
men, being Jews, do exceedingly trouble our
city, and set forth customs which it is not lawful 21
for us to receive, or to observe, being Romans.
And the multitude rose up together against 22

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them: and the [1]magistrates rent their garments off them, and commanded to beat them with
23 rods. And when they had laid many stripes upon them, they cast them into prison, charging the
24 jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.
25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners
26 were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's
27 bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself,
28 supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself
29 no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear,
30 fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be
31 saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy
32 house. And they spake the word of [2]the Lord
33 unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and
34 all his, immediately. And he brought them up into his house, and set [3]meat before them, and rejoiced greatly, with all his house, [4]having believed in God.

35 But when it was day, the [1]magistrates sent the
36 [5]serjeants, saying, Let those men go. And the jailor reported the words to Paul, *saying*, The [1]magistrates have sent to let you go: now
37 therefore come forth, and go in peace. But Paul said unto them, They have beaten us publicly,

[1] Gr. *prætors.*

[2] Some ancient authorities read *God.*

[3] Gr. *a table.*

[4] Or, *having believed God*

[5] Gr. *lictors.*

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uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come
[1] Gr. *lictors.* themselves and bring us out. And the [1]ser- 38
[2] Gr. *prætors.* jeants reported these words unto the [2]magistrates: and they feared, when they heard that they were Romans; and they came and be- 39 sought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, 40 and entered into *the house of* Lydia: and when
[3] Or. *exhorted* they had seen the brethren, they [3]comforted them, and departed.

Now when they had passed through Am- 1 **17** phipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto 2
[4] Or. *weeks* them, and for three [4]sabbath days reasoned with them from the scriptures, opening and 3 alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he,* I proclaim unto you, is the Christ. And some of them were per- 4 suaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being 5 moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them 6 not, they dragged Jason and certain brethren before the rulers of the city, crying, These that
[5] Gr. *the inhabited earth.* have turned [5]the world upside down are come hither also; whom Jason hath received: and 7 these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. And they troubled the multitude and the rulers 8

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9 of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue
11 of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were
12 so. Many of them therefore believed; also of the Greek women of honourable estate, and of
13 men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the
14 multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and
15 Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld
17 the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with
18 them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange [1]gods: because
19 he preached Jesus and the resurrection. And they took hold of him, and brought him [2]unto [3]the Areopagus, saying, May we know what this new teaching is, which is spoken by thee?
20 For thou bringest certain strange things to our

[1] Gr. *demons.*
[2] Or, *before*
[3] Or, *the hill of Mars*

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ears: we would know therefore what these
things mean. (Now all the Athenians and the 21
[1] Or, *had leisure for nothing else* strangers sojourning there [1]spent their time in
nothing else, but either to tell or to hear some
new thing.) And Paul stood in the midst of 22
the Areopagus, and said,

Ye men of Athens, in all things I perceive
[2] Or, *religious* that ye are somewhat [2]superstitious. For as 23
I passed along, and observed the objects of
your worship, I found also an altar with this
[3] Or, *TO THE UNKNOWN GOD.* inscription, [3]TO AN UNKNOWN GOD. What
therefore ye worship in ignorance, this set I
forth unto you. The God that made the world 24
and all things therein, he, being Lord of heaven
[4] Or, *sanctuaries* and earth, dwelleth not in [4]temples made with
hands; neither is he served by men's hands, 25
as though he needed any thing, seeing he him-
self giveth to all life, and breath, and all things;
and he made of one every nation of men for 26
to dwell on all the face of the earth, having
determined *their* appointed seasons, and the
bounds of their habitation; that they should 27
seek God, if haply they might feel after him,
and find him, though he is not far from each
one of us: for in him we live, and move, and 28
have our being; as certain even of your own
poets have said, For we are also his offspring.
Being then the offspring of God, we ought 29
[5] Or, *that which is divine* not to think that [5]the Godhead is like unto
gold, or silver, or stone, graven by art and
device of man. The times of ignorance there- 30
[6] Some ancient authorities read *declareth to men.* fore God overlooked; but now he [6]command-
eth men that they should all everywhere repent:
inasmuch as he hath appointed a day, in the 31
[7] Gr. *the inhabited earth.* which he will judge [7]the world in righteousness
[8] Gr. *in.* [8]by [9]the man whom he hath ordained; whereof
[9] Or, *a man* he hath given assurance unto all men, in that
he hath raised him from the dead.

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32 Now when they heard of the resurrection of
the dead, some mocked; but others said, We
33 will hear thee concerning this yet again. Thus
34 Paul went out from among them. But certain
men clave unto him, and believed: among
whom also was Dionysius the Areopagite, and
a woman named Damaris, and others with
them.

18 1 After these things he departed from Athens,
2 and came to Corinth. And he found a certain
Jew named Aquila, a man of Pontus by race,
lately come from Italy, with his wife Priscilla,
because Claudius had commanded all the Jews
to depart from Rome: and he came unto them;
3 and because he was of the same trade, he
abode with them, and they wrought; for by
4 their trade they were tentmakers. And he
reasoned in the synagogue every sabbath, and
[1]persuaded Jews and Greeks.

[1] Gr. *sought to persuade.*

5 But when Silas and Timothy came down
from Macedonia, Paul was constrained by the
word, testifying to the Jews that Jesus was the
6 Christ. And when they opposed themselves,
and [2]blasphemed, he shook out his raiment,
and said unto them, Your blood *be* upon your
own heads; I am clean: from henceforth I
7 will go unto the Gentiles. And he departed
thence, and went into the house of a certain man
named Titus Justus, one that worshipped God,
whose house joined hard to the synagogue.
8 And Crispus, the ruler of the synagogue, [3]be-
lieved in the Lord with all his house; and
many of the Corinthians hearing believed, and
9 were baptized. And the Lord said unto Paul
in the night by a vision, Be not afraid, but
10 speak, and hold not thy peace: for I am with
thee, and no man shall set on thee to harm
thee: for I have much people in this city.

[2] Or, *railed*

[3] Gr. *believed the Lord.*

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And he dwelt *there* a year and six months, 11
teaching the word of God among them.
But when Gallio was proconsul of Achaia, the 12
Jews with one accord rose up against Paul, and
brought him before the judgement-seat, saying, 13
This man persuadeth men to worship God con-
trary to the law. But when Paul was about to 14
open his mouth, Gallio said unto the Jews, If
indeed it were a matter of wrong or of wicked
villany, O ye Jews, reason would that I should
bear with you: but if they are questions about 15
words and names and your own law, look to it
yourselves; I am not minded to be a judge of
these matters. And he drave them from the 16
judgement-seat. And they all laid hold on Sos- 17
thenes, the ruler of the synagogue, and beat
him before the judgement-seat. And Gallio
cared for none of these things.
And Paul, having tarried after this yet many 18
days, took his leave of the brethren, and sailed
thence for Syria, and with him Priscilla and
Aquila; having shorn his head in Cenchreæ:
for he had a vow. And they came to Ephesus, 19
and he left them there: but he himself entered
into the synagogue, and reasoned with the
Jews. And when they asked him to abide a 20
longer time, he consented not; but taking his 21
leave of them, and saying, I will return again
unto you, if God will, he set sail from Ephesus.
And when he had landed at Cæsarea, he went 22
up and saluted the church, and went down to
Antioch. And having spent some time *there*, 23
he departed, and went through the region of
Galatia and Phrygia in order, stablishing all
the disciples.
Now a certain Jew named Apollos, an Alex- 24
andrian by race, [1]a learned man, came to
Ephesus; and he was mighty in the scriptures.

[1] Or, *an eloquent man*

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25 This man had been [1]instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus,
26 knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the
27 way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he [2]helped them much which had believed through
28 grace: for he powerfully confuted the Jews, [3]*and that* publicly, shewing by the scriptures that Jesus was the Christ.

19 1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found
2 certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether [4]the Holy Ghost was
3 *given*. And he said, Into what then were ye baptized? And they said, Into John's baptism.
4 And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after
5 him, that is, on Jesus. And when they heard this, they were baptized into the name of the
6 Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and
7 they spake with tongues, and prophesied. And they were in all about twelve men.
8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the
9 kingdom of God. But when some were hardened and disobedient, speaking evil of the Way

[1] Gr. *taught by word of mouth.*

[2] Or, *helped much through grace them which had believed*

[3] Or. *shewing publicly*

[4] Or, *there is a Holy Ghost*

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before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued 10
for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought 11
[1] Gr. *powers.* special [1] miracles by the hands of Paul: inso- 12
much that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But certain also of the stroll- 13
ing Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were seven 14
sons of one Sceva, a Jew, a chief priest, which did this. And the evil spirit answered and 15
[2] Or, *recognise* said unto them, Jesus I [2] know, and Paul I know; but who are ye? And the man in 16
whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, 17
both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. Many also of them 18
that had believed came, confessing, and declaring their deeds. And not a few of them that 19
[3] Or, *magical* practised [3] curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily 20
grew the word of the Lord and prevailed.

Now after these things were ended, Paul 21
purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Mace- 22

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donia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

23 And about that time there arose no small stir
24 concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of [1]Diana, brought no little business
25 unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our
26 wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are
27 made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess [1]Diana be made of no account, and that she should even be deposed from her magnificence, whom
28 all Asia and [2]the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great *is* [1]Diana of the Ephe-
29 sians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.
30 And when Paul was minded to enter in unto the
31 people, the disciples suffered him not. And certain also of the [3]chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre.
32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they
33 were come together. [4]And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the

[1] Gr. *Artemis.*

[2] Gr. *the inhabited earth.*

[3] Gr. *Asiarchs.*

[4] Or, *And* some *of the multitude instructed Alexander*

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people. But when they perceived that he was 34
a Jew, all with one voice about the space of two
[1] Gr. *Artemis.* hours cried out, Great *is* [1]Diana of the Ephe-
sians. And when the townclerk had quieted 35
the multitude, he saith, Ye men of Ephesus,
what man is there who knoweth not how that
the city of the Ephesians is temple-keeper of the
great [1]Diana, and of the *image* which fell down
[2] Or, *heaven* from [2]Jupiter? Seeing then that these things 36
cannot be gainsaid, ye ought to be quiet, and
to do nothing rash. For ye have brought *hither* 37
these men, which are neither robbers of temples
nor blasphemers of our goddess. If therefore 38
Demetrius, and the craftsmen that are with
[3] Or, *court* days *are kept* him, have a matter against any man, [3]the courts
are open, and there are proconsuls: let them
accuse one another. But if ye seek any thing 39
about other matters, it shall be settled in the
regular assembly. For indeed we are in danger 40
[4] Or, *accused of riot concerning this day* to be [4]accused concerning this day's riot, there
being no cause *for it*: and as touching it we
shall not be able to give account of this con-
course. And when he had thus spoken, he 41
dismissed the assembly.

And after the uproar was ceased, Paul having 1 **20**
sent for the disciples and exhorted them, took
leave of them, and departed for to go into
Macedonia. And when he had gone through 2
those parts, and had given them much exhorta-
tion, he came into Greece. And when he had 3
spent three months *there*, and a plot was laid
against him by the Jews, as he was about to set
sail for Syria, he determined to return through
[5] Many ancient authorities omit *as far as Asia.* Macedonia. And there accompanied him [5]as 4
far as Asia Sopater of Berœa, *the son* of Pyr-
rhus; and of the Thessalonians, Aristarchus and
Secundus; and Gaius of Derbe, and Timothy;
and of Asia, Tychicus and Trophimus. But 5

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these [1]had gone before, and were waiting for
6 us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until
8 midnight. And there were many lights in the upper chamber, where we were gathered to-
9 gether. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead.
10 And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his
11 life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day,
12 so he departed. And they brought the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go [2]by
14 land. And when he met us at Assos, we took
15 him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and [3]the day after we came to Miletus.
16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and
18 called to him the [4]elders of the church. And when they were come to him, he said unto them,

[1] Many ancient authorities read *came, and were waiting.*

[2] Or, *on foot*

[3] Many ancient authorities insert *having tarried at Trogyllium.*

[4] Or, *presbyters*

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Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all 19
lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you 20
anything that was profitable, and teaching you publicly, and from house to house, testifying 21
both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus [1]Christ.
And now, behold, I go bound in the spirit 22
unto Jerusalem, not knowing the things that shall befall me there: save that the Holy 23
Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I 24
hold not my life of any account, as dear unto myself, [2]so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, 25
among whom I went about preaching the kingdom, shall see my face no more. Wherefore I 26
testify unto you this day, that I am pure from the blood of all men. For I shrank not from 27
declaring unto you the whole counsel of God.
Take heed unto yourselves, and to all the 28
flock, in the which the Holy Ghost hath made you [3]bishops, to feed the church of [4]God, which he [5]purchased with his own blood. I 29
know that after my departing grievous wolves shall enter in among you, not sparing the flock;
and from among your own selves shall men 30
arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, 31
remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to [6]God, 32
and to the word of his grace, which is able to

[1] Many ancient authorities omit *Christ.*

[2] Or, *in comparison of accomplishing my course*

[3] Or, *overseers*

[4] Many ancient authorities read *the Lord.*

[5] Gr. *acquired.*

[6] Some ancient authorities read *the Lord.*

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build *you* up, and to give *you* the inheritance
33 among all them that are sanctified. I coveted
34 no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.
35 In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.
36 And when he had thus spoken, he kneeled
37 down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and
38 kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

21 1 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto
2 Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and set sail.
3 And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship
4 was to unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he
5 should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed,
6 and bade each other farewell; and we went on board the ship, but they returned home again.
7 And when we had finished the voyage from

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Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came 8
unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man 9
had four daughters, virgins, which did pro-
[1] Or, *some* phesy. And as we tarried there [1]many days, 10
there came down from Judæa a certain prophet, named Agabus. And coming to us, and 11
taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we 12
heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and 13
breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he 14
would not be persuaded, we ceased, saying, The will of the Lord be done.

[2] Or, *made ready* And after these days we [2]took up our bag- 15
gage, and went up to Jerusalem. And there 16
went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Jerusalem, the 17
brethren received us gladly. And the day 18
following Paul went in with us unto James; and all the elders were present. And when 19
he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when 20
they heard it, glorified God; and they said unto
[3] Gr. *myriads.* him, Thou seest, brother, how many [3]thousands

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there are among the Jews of them which have believed; and they are all zealous for the law:
21 and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk
22 after the customs. What is it therefore? they
23 will certainly hear that thou art come. Do therefore this that we say to thee: We have
24 four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself
25 also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we [1]wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and
26 from fornication. Then Paul [2]took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

[1] Or, *enjoined* Many ancient authorities read *sent.*

[2] Or, *took the men the next day, and purifying himself &c.*

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid
28 hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy
29 place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.
30 And all the city was moved, and the people ran together: and they laid hold on Paul, and

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dragged him out of the temple: and straightway
the doors were shut. And as they were seeking 31
to kill him, tidings came up to the [1]chief cap-
tain of the [2]band, that all Jerusalem was in
confusion. And forthwith he took soldiers and 32
centurions, and ran down upon them: and they,
when they saw the chief captain and the sol-
diers, left off beating Paul. Then the chief 33
captain came near, and laid hold on him, and
commanded him to be bound with two chains;
and inquired who he was, and what he had
done. And some shouted one thing, some an- 34
other, among the crowd: and when he could
not know the certainty for the uproar, he com-
manded him to be brought into the castle. And 35
when he came upon the stairs, so it was, that
he was borne of the soldiers for the violence
of the crowd; for the multitude of the people 36
followed after, crying out, Away with him.

And as Paul was about to be brought into the 37
castle, he saith unto the chief captain, May I say
something unto thee? And he said, Dost thou
know Greek? Art thou not then the Egyptian, 38
which before these days stirred up to sedition
and led out into the wilderness the four thousand
men of the Assassins? But Paul said, I am a 39
Jew, of Tarsus in Cilicia, a citizen of no mean
city: and I beseech thee, give me leave to
speak unto the people. And when he had 40
given him leave, Paul, standing on the stairs,
beckoned with the hand unto the people; and
when there was made a great silence, he spake
unto them in the Hebrew language, saying,

Brethren and fathers, hear ye the defence 1 **22**
which I now make unto you.

And when they heard that he spake unto 2
them in the Hebrew language, they were the
more quiet: and he saith,

[1] Or, *military tribune* Gr. *chiliarch*: and so throughout this book.
[2] Or, *cohort.*

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3 I am a Jew, born in Tarsus of Cilicia, but
brought up in this city, at the feet of Gamaliel,
instructed according to the strict manner of the
law of our fathers, being zealous for God, even as
4 ye all are this day: and I persecuted this Way
unto the death, binding and delivering into
5 prisons both men and women. As also the
high priest doth bear me witness, and all the
estate of the elders: from whom also I re-
ceived letters unto the brethren, and journeyed
to Damascus, to bring them also which were
there unto Jerusalem in bonds, for to be punished.
6 And it came to pass, that, as I made my jour-
ney, and drew nigh unto Damascus, about noon,
suddenly there shone from heaven a great light
7 round about me. And I fell unto the ground,
and heard a voice saying unto me, Saul, Saul,
8 why persecutest thou me? And I answered,
Who art thou, Lord? And he said unto me,
I am Jesus of Nazareth, whom thou persecutest.
9 And they that were with me beheld indeed
the light, but they heard not the voice of him
10 that spake to me. And I said, What shall I
do, Lord? And the Lord said unto me, Arise,
and go into Damascus; and there it shall be
told thee of all things which are appointed for
11 thee to do. And when I could not see for the
glory of that light, being led by the hand of
them that were with me, I came into Damascus.
12 And one Ananias, a devout man according
to the law, well reported of by all the Jews
13 that dwelt there, came unto me, and standing
by me said unto me, Brother Saul, receive thy
sight. And in that very hour I [1]looked up on
14 him. And he said, The God of our fathers hath
appointed thee to know his will, and to see the
Righteous One, and to hear a voice from his
15 mouth. For thou shalt be a witness for him

[1] Or, *received my sight* and looked *upon him*

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unto all men of what thou hast seen and heard.
And now why tarriest thou? arise, and be bap- 16
tized, and wash away thy sins, calling on his
name. And it came to pass, that, when I had 17
returned to Jerusalem, and while I prayed in
the temple, I fell into a trance, and saw him 18
saying unto me, Make haste, and get thee
quickly out of Jerusalem: because they will not
receive of thee testimony concerning me. And 19
I said, Lord, they themselves know that I im-
prisoned and beat in every synagogue them that
believed on thee: and when the blood of Ste- 20
phen thy witness was shed, I also was standing
by, and consenting, and keeping the garments
of them that slew him. And he said unto me, 21
Depart: for I will send thee forth far hence
unto the Gentiles.

And they gave him audience unto this word; 22
and they lifted up their voice, and said, Away
with such a fellow from the earth: for it is not
fit that he should live. And as they cried out, 23
and threw off their garments, and cast dust into
the air, the chief captain commanded him to be 24
brought into the castle, bidding that he should
be examined by scourging, that he might know
for what cause they so shouted against him. And 25
[1] Or, *for* when they had tied him up [1]with the thongs,
Paul said unto the centurion that stood by, Is
it lawful for you to scourge a man that is a
Roman, and uncondemned? And when the cen- 26
turion heard it, he went to the chief captain, and
told him, saying, What art thou about to do?
for this man is a Roman. And the chief captain 27
came, and said unto him, Tell me, art thou a
Roman? And he said, Yea. And the chief 28
captain answered, With a great sum obtained
I this citizenship. And Paul said, But I am
a Roman born. They then which were about 29

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to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

23 1 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all
2 good conscience until this day. And the high priest Ananias commanded them that stood by
3 him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten
4 contrary to the law? And they that stood by
5 said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak
6 evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection
7 of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly
8 was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but
9 the Pharisees confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit
10 hath spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by

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them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by 11
him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

And when it was day, the Jews banded to- 12
gether, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more 13
than forty which made this conspiracy. And 14
they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council 15
signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him. But Paul's sister's 16
son heard of their lying in wait, [1]and he came and entered into the castle, and told Paul. And 17
Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and brought him to the chief 18
captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the 19
hand, and going aside asked him privately, What is that thou hast to tell me? And he 20
said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou 21
therefore yield unto them: for there lie in wait for him of them more than forty men, which

[1] Or, *having come in* upon them, *and he entered &c.*

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have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise
22 from thee. So the chief captain let the young man go, charging him, Tell no man that thou
23 hast signified these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the
24 third hour of the night: and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.
25 And he wrote a letter after this form:
26 Claudius Lysias unto the most excellent go-
27 vernor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a
28 Roman. And desiring to know the cause wherefore they accused him, [1]I brought him
29 down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death
30 or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.[2]
31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Anti-
32 patris. But on the morrow they left the horsemen to go with him, and returned to the castle:
33 and they, when they came to Cæsarea, and delivered the letter to the governor, presented
34 Paul also before him. And when he had read it, he asked of what province he was; and
35 when he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers

[1] Some ancient authorities omit *I brought him down unto their council.*

[2] Many ancient authorities add *Farewell.*

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also are come: and he commanded him to be
[1] Gr. *Prætorium.* kept in Herod's [1]palace.

And after five days the high priest Ananias 1 **24**
came down with certain elders, and *with* an
orator, one Tertullus; and they informed the
governor against Paul. And when he was 2
called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace,
and that by thy providence evils are corrected
for this nation, we accept it in all ways and in 3
all places, most excellent Felix, with all thank-
fulness. But, that I be not further tedious 4
unto thee, I intreat thee to hear us of thy
clemency a few words. For we have found 5
this man a pestilent fellow, and a mover of in-
[2] Gr. *the inhabited earth.* surrections among all the Jews throughout [2]the
world, and a ringleader of the sect of the Naza-
renes: who moreover assayed to profane the 6
[3] Some ancient authorities insert *and we would have judged him according to our law.* 7 *But the chief captain Lysias came, and with great violence took him away out of our hands,* 8 *commanding his accusers to come before thee.* temple: on whom also we laid hold: [3] from 8
whom thou wilt be able, by examining him
thyself, to take knowledge of all these things,
whereof we accuse him. And the Jews also 9
joined in the charge, affirming that these things
were so.

And when the governor had beckoned unto 10
him to speak, Paul answered,

Forasmuch as I know that thou hast been
of many years a judge unto this nation, I do
cheerfully make my defence: seeing that thou 11
canst take knowledge, that it is not more
than twelve days since I went up to worship
at Jerusalem: and neither in the temple did 12
they find me disputing with any man or stirring
up a crowd, nor in the synagogues, nor in the
city. Neither can they prove to thee the things 13
whereof they now accuse me. But this I confess 14
unto thee, that after the Way which they call
[4] Or, *heresy* [4]a sect, so serve I the God of our fathers,

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believing all things which are according to the law, and which are written in the prophets:
15 having hope toward God, which these also themselves [1]look for, that there shall be a resur- [1] Or, *accept*
16 rection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men alway.
17 Now after [2]many years I came to bring alms [2] Or, *some*
18 to my nation, and offerings: [3]amidst which [3] Or, *in* presenting *which*
they found me purified in the temple, with no crowd, nor yet with tumult: but *there were*
19 certain Jews from Asia—who ought to have been here before thee, and to make accusation,
20 if they had aught against me. Or else let these men themselves say what wrong-doing they
21 found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.
22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will
23 determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.
24 But after certain days, Felix came with Drusilla, [4]his wife, which was a Jewess, and [4] Gr. *his own wife.*
sent for Paul, and heard him concerning the
25 faith in Christ Jesus. And as he reasoned of righteousness, and [5]temperance, and the judge- [5] Or, *self-control*
ment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a
26 convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the
27 oftener, and communed with him. But when

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two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

[1] Or, *having entered upon his province*

25 Festus therefore, [1]having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can [2]give me up unto

[2] Gr. *grant me by favour*: and so in ver. 16.

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12 them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, [1]and
14 saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a
15 prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence
16 against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against
17 him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the
18 man to be brought. Concerning whom, when the accusers stood up, they brought no charge
19 of such evil things as I supposed; but had certain questions against him of their own [2]religion, and of one Jesus, who was dead, whom
20 Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and
21 there be judged of these matters. But when Paul had appealed to be kept for the decision of [3]the emperor, I commanded him to be kept
22 till I should send him to Cæsar. And Agrippa *said* unto Festus, I also [4]could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief

[1] Or, *having saluted*

[2] Or, *superstition*

[3] Gr. *the Augustus.*

[4] Or, *was wishing*

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captains, and the principal men of the city, at
the command of Festus Paul was brought in.
And Festus saith, King Agrippa, and all men 24
which are here present with us, ye behold this
man, about whom all the multitude of the Jews
made suit to me, both at Jerusalem and here,
crying that he ought not to live any longer.
But I found that he had committed nothing 25
worthy of death: and as he himself appealed
[1] Gr. *the Augustus.* to [1]the emperor I determined to send him. Of 26
whom I have no certain thing to write unto my
lord. Wherefore I have brought him forth
before you, and specially before thee, king
Agrippa, that, after examination had, I may
have somewhat to write. For it seemeth to 27
me unreasonable, in sending a prisoner, not
withal to signify the charges against him.

And Agrippa said unto Paul, Thou art per- 1 **26**
mitted to speak for thyself. Then Paul stretched
forth his hand, and made his defence:

I think myself happy, king Agrippa, that I 2
am to make my defence before thee this day
touching all the things whereof I am accused by
[2] Or, *because thou art especially expert* the Jews: [2]especially because thou art expert 3
in all customs and questions which are among
the Jews: wherefore I beseech thee to hear me
patiently. My manner of life then from my 4
youth up, which was from the beginning among
mine own nation, and at Jerusalem, know all
the Jews; having knowledge of me from the 5
first, if they be willing to testify, how that after
the straitest sect of our religion I lived a
Pharisee. And now I stand *here* to be judged 6
for the hope of the promise made of God unto
our fathers; unto which *promise* our twelve 7
tribes, earnestly serving *God* night and day,
hope to attain. And concerning this hope I am
accused by the Jews, O king! Why is it judged 8

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incredible with you, if God doth raise the dead?
9 I verily thought with myself, that I ought to do
many things contrary to the name of Jesus of
10 Nazareth. And this I also did in Jerusalem:
and I both shut up many of the saints in
prisons, having received authority from the
chief priests, and when they were put to death,
11 I gave my vote against them. And punish-
ing them oftentimes in all the synagogues, I
strove to make them blaspheme; and being ex-
ceedingly mad against them, I persecuted them
12 even unto foreign cities. [1]Whereupon as I
journeyed to Damascus with the authority and
13 commission of the chief priests, at midday, O
king, I saw on the way a light from heaven,
above the brightness of the sun, shining round
about me and them that journeyed with me.
14 And when we were all fallen to the earth, I
heard a voice saying unto me in the Hebrew
language, Saul, Saul, why persecutest thou me?
it is hard for thee to kick against [2]the goad.
15 And I said, Who art thou, Lord? And the
Lord said, I am Jesus whom thou persecutest.
16 But arise, and stand upon thy feet: for to this
end have I appeared unto thee, to appoint thee
a minister and a witness both of the things
[3]wherein thou hast seen me, and of the things
17 wherein I will appear unto thee; delivering thee
from the people, and from the Gentiles, unto
18 whom I send thee, to open their eyes, [4]that
they may turn from darkness to light, and from
the power of Satan unto God, that they may
receive remission of sins and an inheritance
among them that are sanctified by faith in me.
19 Wherefore, O king Agrippa, I was not disobe-
20 dient unto the heavenly vision: but declared
both to them of Damascus first, and at Jeru-
salem, and throughout all the country of Judæa,

[1] Or, *On which errand*

[2] Gr. *goads.*

[3] Many ancient authorities read *which thou hast seen.*

[4] Or, *to turn them*

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and also to the Gentiles, that they should repent
[1] Or, *their repentance* and turn to God, doing works worthy of [1]repentance. For this cause the Jews seized me 21
in the temple, and assayed to kill me. Having 22
therefore obtained the help that is from God, I
stand unto this day testifying both to small and
great, saying nothing but what the prophets and
[2] Or, *if* Or, *whether* Moses did say should come; [2]how that the 23
[3] Or, *is subject to suffering* Christ [3]must suffer, *and* [2]how that he first by
the resurrection of the dead should proclaim
light both to the people and to the Gentiles.

And as he thus made his defence, Festus 24
saith with a loud voice, Paul, thou art mad;
thy much learning doth turn thee to madness.
But Paul saith, I am not mad, most excellent 25
Festus; but speak forth words of truth and
soberness. For the king knoweth of these 26
things, unto whom also I speak freely: for I
am persuaded that none of these things is
hidden from him; for this hath not been done
in a corner. King Agrippa, believest thou the 27
prophets? I know that thou believest. And 28
Agrippa *said* unto Paul, With but little persua-
sion thou wouldest fain make me a Christian.
And Paul *said*, I would to God, that whether 29
with little or with much, not thou only, but also
all that hear me this day, might become such
as I am, except these bonds.

And the king rose up, and the governor, and 30
Bernice, and they that sat with them: and 31
when they had withdrawn, they spake one
to another, saying, This man doeth nothing
worthy of death or of bonds. And Agrippa 32
said unto Festus, This man might have been
set at liberty, if he had not appealed unto
Cæsar.

And when it was determined that we should 1 **27**
sail for Italy, they delivered Paul and certain

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other prisoners to a centurion named Julius, of
2 the Augustan [1]band. And embarking in a ship [1] Or, *cohort*
of Adramyttium, which was about to sail unto
the places on the coast of Asia, we put to sea,
Aristarchus, a Macedonian of Thessalonica, being
3 with us. And the next day we touched at
Sidon: and Julius treated Paul kindly, and gave
him leave to go unto his friends and [2]refresh [2] Gr. *receive attention.*
4 himself. And putting to sea from thence, we
sailed under the lee of Cyprus, because the
5 winds were contrary. And when we had sailed
across the sea which is off Cilicia and Pam-
6 phylia, we came to Myra, *a city* of Lycia. And
there the centurion found a ship of Alexandria
7 sailing for Italy; and he put us therein. And
when we had sailed slowly many days, and were
come with difficulty over against Cnidus, the
wind not [3]further suffering us, we sailed under [3] Or, *suffering us to get there*
8 the lee of Crete, over against Salmone; and
with difficulty coasting along it we came unto
a certain place called Fair Havens; nigh where-
unto was the city of Lasea.
9 And when much time was spent, and the
voyage was now dangerous, because the Fast
was now already gone by, Paul admonished
10 them, and said unto them, Sirs, I perceive that the
voyage will be with injury and much loss, not
only of the lading and the ship, but also of our
11 lives. But the centurion gave more heed to
the master and to the owner of the ship, than
to those things which were spoken by Paul.
12 And because the haven was not commodious to
winter in, the more part advised to put to sea
from thence, if by any means they could reach
Phœnix, and winter *there*; *which is* a haven of [4] Gr. *down the south-west wind and down the north-west wind.*
13 Crete, looking [4]north-east and south-east. And
when the south wind blew softly, supposing that
they had obtained their purpose, they weighed

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anchor and sailed along Crete, close in shore.
But after no long time there beat down from it 14
a tempestuous wind, which is called Euraquilo:
and when the ship was caught, and could not face 15
the wind, we gave way *to it*, and were driven.
And running under the lee of a small island called 16
[1] Many ancient authorities read *Clauda.*
[1]Cauda, we were able, with difficulty, to secure
the boat: and when they had hoisted it up, they 17
used helps, under-girding the ship; and, fearing
lest they should be cast upon the Syrtis, they
lowered the gear, and so were driven. And as 18
we laboured exceedingly with the storm, the
next day they began to throw *the freight* over-
board; and the third day they cast out with 19
[2] Or. *furniture*
their own hands the [2]tackling of the ship. And 20
when neither sun nor stars shone upon *us* for
many days, and no small tempest lay on *us*, all
hope that we should be saved was now taken
away. And when they had been long without 21
food, then Paul stood forth in the midst of them,
and said, Sirs, ye should have hearkened unto
me, and not have set sail from Crete, and have
gotten this injury and loss. And now I exhort 22
you to be of good cheer: for there shall be
no loss of life among you, but *only* of the ship.
For there stood by me this night an angel of 23
the God whose I am, whom also I serve, saying, 24
Fear not, Paul; thou must stand before Cæsar:
and lo, God hath granted thee all them that sail
with thee. Wherefore, sirs, be of good cheer: 25
for I believe God, that it shall be even so as it
hath been spoken unto me. Howbeit we must 26
be cast upon a certain island.

But when the fourteenth night was come, as 27
we were driven to and fro in the *sea of* Adria,
about midnight the sailors surmised that they
were drawing near to some country; and they 28
sounded, and found twenty fathoms: and after

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a little space, they sounded again, and found fif-
29 teen fathoms. And fearing lest haply we should
be cast ashore on rocky ground, they let go
four anchors from the stern, and [1]wished for the
30 day. And as the sailors were seeking to flee
out of the ship, and had lowered the boat into
the sea, under colour as though they would lay
31 out anchors from the foreship, Paul said to the
centurion and to the soldiers, Except these abide
32 in the ship, ye cannot be saved. Then the
soldiers cut away the ropes of the boat, and
33 let her fall off. And while the day was coming
on, Paul besought them all to take some food,
saying, This day is the fourteenth day that ye
wait and continue fasting, having taken nothing.
34 Wherefore I beseech you to take some food:
for this is for your safety: for there shall not a
35 hair perish from the head of any of you. And
when he had said this, and had taken bread, he
gave thanks to God in the presence of all: and
36 he brake it, and began to eat. Then were they
all of good cheer, and themselves also took
37 food. And we were in all in the ship [2]two hun-
38 dred threescore and sixteen souls. And when
they had eaten enough, they lightened the ship,
39 throwing out the wheat into the sea. And when
it was day, they knew not the land: but they
perceived a certain bay with a beach, and they
took counsel whether they could [3]drive the ship
40 upon it. And casting off the anchors, they
left them in the sea, at the same time loos-
ing the bands of the rudders; and hoisting up
the foresail to the wind, they made for the
41 beach. But lighting upon a place where two
seas met, they ran the vessel aground; and
the foreship struck and remained unmoveable,
but the stern began to break up by the violence
42 *of the waves.* And the soldiers' counsel was to

[1] Or, *prayed*

[2] Some ancient authorities read *about threescore and sixteen souls.*

[3] Some ancient authorities read *bring the ship safe to shore.*

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kill the prisoners, lest any *of them* should swim
out, and escape. But the centurion, desiring to 43
save Paul, stayed them from their purpose; and
commanded that they which could swim should
cast themselves overboard, and get first to the
land: and the rest, some on planks, and some 44
on *other* things from the ship. And so it
came to pass, that they all escaped safe to
the land.

And when we were escaped, then we knew 1 28
[1] Some ancient authorities read *Melitene.* that the island was called [1]Melita. And the 2
barbarians shewed us no common kindness: for
they kindled a fire, and received us all, because
of the present rain, and because of the cold.
But when Paul had gathered a bundle of sticks, 3
[2] Or, *from the heat* and laid them on the fire, a viper came out [2]by
reason of the heat, and fastened on his hand.
And when the barbarians saw the beast hang- 4
ing from his hand, they said one to another, No
doubt this man is a murderer, whom, though he
hath escaped from the sea, yet Justice hath not
suffered to live. Howbeit he shook off the 5
beast into the fire, and took no harm. But 6
they expected that he would have swollen, or
fallen down dead suddenly: but when they were
long in expectation, and beheld nothing amiss
come to him, they changed their minds, and
said that he was a god.

Now in the neighbourhood of that place were 7
lands belonging to the chief man of the island,
named Publius; who received us, and enter-
tained us three days courteously. And it was 8
so, that the father of Publius lay sick of fever
and dysentery: unto whom Paul entered in, and
prayed, and laying his hands on him healed
him. And when this was done, the rest also 9
which had diseases in the island came, and were
cured: who also honoured us with many honours; 10

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and when we sailed, they put on board such things as we needed.

11 And after three months we set sail in a ship of Alexandria, which had wintered in the island,
12 whose sign was [1]The Twin Brothers. And touching at Syracuse, we tarried there three
13 days. And from thence we [2]made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day
14 we came to Puteoli: where we found brethren, and were intreated to tarry with them seven
15 days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.
16 And when we entered into Rome, [3]Paul was suffered to abide by himself with the soldier that guarded him.
17 And it came to pass, that after three days he called together [4]those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from
18 Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death
19 in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that
20 I had aught to accuse my nation of. For this cause therefore did I [5]intreat you to see and to speak with *me*: for because of the hope of
21 Israel I am bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any
22 harm of thee. But we desire to hear of thee

[1] Gr. *Dioscuri.*

[2] Some ancient authorities read *cast loose.*

[3] Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.*

[4] Or, *those that were of the Jews first*

[5] Or, *call for you, to see and to speak with* you

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what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day, 23
they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things 24
which were spoken, and some disbelieved. And 25
when they agreed not among themselves, they departed, after that Paul had spoken one word,

[1] Or, *through*

Well spake the Holy Ghost [1] by Isaiah the prophet unto your fathers, saying, 26

> Go thou unto this people, and say,
> By hearing ye shall hear, and shall in no wise understand;
> And seeing ye shall see, and shall in no wise perceive:
> For this people's heart is waxed gross, 27
> And their ears are dull of hearing,
> And their eyes they have closed;
> Lest haply they should perceive with their eyes,
> And hear with their ears,
> And understand with their heart,
> And should turn again,
> And I should heal them.

Be it known therefore unto you, that this sal- 28
vation of God is sent unto the Gentiles: they will also hear. [2]

[2] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

And he abode two whole years in his own 30
hired dwelling, and received all that went in unto him, preaching the kingdom of God, and 31
teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

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THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS.

1 1 PAUL, a [1]servant of Jesus Christ, called *to be*
an apostle, separated unto the gospel of God,
2 which he promised afore [2]by his prophets in the
3 holy scriptures, concerning his Son, who was
born of the seed of David according to the flesh,
4 who was [3]declared *to be* the Son of God [4]with
power, according to the spirit of holiness, by
the resurrection of the dead; *even* Jesus Christ
5 our Lord, through whom we received grace and
apostleship, unto obedience [5]of faith among all
6 the nations, for his name's sake: among whom
7 are ye also, called *to be* Jesus Christ's: to all
that are in Rome, beloved of God, called *to be*
saints: Grace to you and peace from God our
Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ
for you all, [6]that your faith is proclaimed through-
9 out the whole world. For God is my witness,
whom I serve in my spirit in the gospel of his
Son, how unceasingly I make mention of you,
10 always in my prayers making request, if by any
means now at length I may be prospered [7]by
11 the will of God to come unto you. For I long
to see you, that I may impart unto you some
spiritual gift, to the end ye may be established;
12 that is, that I with you may be comforted in
you, each of us by the other's faith, both yours
13 and mine. And I would not have you igno-
rant, brethren, that oftentimes I purposed to
come unto you (and was hindered hitherto), that
I might have some fruit in you also, even as

[1] Gr. *bond-servant.*
[2] Or, *through*
[3] Gr. *determined.*
[4] Or, *in*
[5] Or, *to the faith*
[6] Or, *because*
[7] Gr. *in*

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in the rest of the Gentiles. I am debtor both 14
to Greeks and to Barbarians, both to the wise
and to the foolish. So, as much as in me is, 15
I am ready to preach the gospel to you also
that are in Rome. For I am not ashamed of 16
the gospel: for it is the power of God unto
salvation to every one that believeth; to the
Jew first, and also to the Greek. For therein is 17
[1] Gr. *from.* revealed a righteousness of God [1] by faith unto
faith: as it is written, But the righteous shall
live [1] by faith.

[2] Or, *a wrath* For [2] the wrath of God is revealed from heaven 18
against all ungodliness and unrighteousness of
[3] Or, *hold the truth* men, who [3] hold down the truth in unrighteous-
ness; because that which may be known of God 19
is manifest in them; for God manifested it unto
them. For the invisible things of him since the 20
creation of the world are clearly seen, being
perceived through the things that are made,
[4] Or, *so that they are* *even* his everlasting power and divinity; [4] that
they may be without excuse: because that, know- 21
ing God, they glorified him not as God, neither
gave thanks; but became vain in their reason-
ings, and their senseless heart was darkened.
Professing themselves to be wise, they became 22
fools, and changed the glory of the incorruptible 23
God for the likeness of an image of corruptible
man, and of birds, and fourfooted beasts, and
creeping things.

Wherefore God gave them up in the lusts 24
of their hearts unto uncleanness, that their bodies
should be dishonoured among themselves: for 25
that they exchanged the truth of God for a
lie, and worshipped and served the creature
[5] Gr. *unto the ages.* rather than the Creator, who is blessed [5] for
ever. Amen.

[6] Gr. *passions of dishonour.* For this cause God gave them up unto [6] vile 26
passions: for their women changed the natural

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27 use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

28 And even as they [1]refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are 29 not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whis- 30 perers, backbiters, [2]hateful to God, insolent, haughty, boastful, inventors of evil things, dis- 31 obedient to parents, without understanding, covenant-breakers, without natural affection, un- 32 merciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

[1] Gr. *did not approve.*

[2] Or, *haters of God*

2 1 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest [3]another, thou condemnest thyself; for thou that judgest dost practise the 2 same things. [4]And we know that the judgement of God is according to truth against them 3 that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt 4 escape the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness 5 of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and rev- 6 elation of the righteous judgement of God; who will render to every man according to his works: 7 to them that by patience in well-doing seek

[3] Gr. *the other.*

[4] Many ancient authorities read *For.*

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for glory and honour and incorruption, eternal life: but unto them that are factious, and obey 8
not the truth, but obey unrighteousness, *shall be* wrath and indignation, tribulation and an- 9
guish, upon every soul of man that worketh evil,
of the Jew first, and also of the Greek; but 10
glory and honour and peace to every man that
worketh good, to the Jew first, and also to the
Greek: for there is no respect of persons with 11
God. For as many as have sinned without 12
law shall also perish without law: and as many
as have sinned under law shall be judged by
[1] Or, *righteous* law; for not the hearers of a law are [1]just be- 13
[2] Or, *accounted righteous* fore God, but the doers of a law shall be [2]justified: for when Gentiles which have no law do 14
by nature the things of the law, these, having
no law, are a law unto themselves; in that they 15
shew the work of the law written in their hearts,
their conscience bearing witness therewith, and
[3] Or, *reasonings* their [3]thoughts one with another accusing or
[4] Or, *judgeth* else excusing *them*; in the day when God [4]shall 16
judge the secrets of men, according to my gospel,
by Jesus Christ.

But if thou bearest the name of a Jew, and 17
[5] Or, *a law* restest upon [5]the law, and gloriest in God, and 18
[6] Or, *the Will* knowest [6]his will, and [7]approvest the things
[7] Or, *provest the things that differ* that are excellent, being instructed out of the
law, and art confident that thou thyself art a 19
guide of the blind, a light of them that are in
[8] Or, *an instructor* darkness, [8]a corrector of the foolish, a teacher 20
of babes, having in the law the form of knowledge and of the truth; thou therefore that 21
teachest another, teachest thou not thyself?
thou that preachest a man should not steal,
dost thou steal? thou that sayest a man should 22
not commit adultery, dost thou commit adul-
[9] Or, *commit sacrilege* tery? thou that abhorrest idols, dost thou [9]rob
temples? thou who gloriest in [5]the law, through 23

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thy transgression of the law dishonourest thou
24 God? For the name of God is blasphemed
among the Gentiles because of you, even as it
25 is written. For circumcision indeed profiteth,
if thou be a doer of the law: but if thou be
a transgressor of the law, thy circumcision is
26 become uncircumcision. If therefore the uncir-
cumcision keep the ordinances of the law, shall
not his uncircumcision be reckoned for circum-
27 cision? and shall not the uncircumcision which
is by nature, if it fulfil the law, judge thee, who
with the letter and circumcision art a trans-
28 gressor of the law? For he is not a Jew, which
is one outwardly; neither is that circumcision,
29 which is outward in the flesh: but he is a Jew,
which is one inwardly; and circumcision is that
of the heart, in the spirit, not in the letter;
whose praise is not of men, but of God.

3 1 What advantage then hath the Jew? or what
2 is the profit of circumcision? Much every way:
first of all, that they were intrusted with the
3 oracles of God. For what if some were with-
out faith? shall their want of faith make of
4 none effect the faithfulness of God? [1]God for-
bid: yea, let God be found true, but every man
a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

5 But if our unrighteousness commendeth the
righteousness of God, what shall we say? Is
God unrighteous who visiteth with wrath? (I
6 speak after the manner of men.) God forbid:
7 for then how shall God judge the world? [2]But
if the truth of God through my lie abounded
unto his glory, why am I also still judged as a
8 sinner? and why not (as we be slanderously

[1] Gr. *Be it not so*: and so elsewhere.

[2] Many ancient authorities read *For*.

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reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

[1] Or, *do we excuse ourselves?*

What then? [1]are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written, 9 10

There is none righteous, no, not one;
There is none that understandeth, 11
There is none that seeketh after God;
They have all turned aside, they are together become unprofitable; 12
There is none that doeth good, no, not so much as one:
Their throat is an open sepulchre; 13
With their tongues they have used deceit:
The poison of asps is under their lips:
Whose mouth is full of cursing and bitterness: 14
Their feet are swift to shed blood; 15
Destruction and misery are in their ways; 16
And the way of peace have they not known: 17
There is no fear of God before their eyes. 18

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because [2]by [3]the works of the law shall no flesh be [4]justified in his sight: for [5]through the law *cometh* the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith [6]in Jesus Christ unto all [7]them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely 19 20 21 22 23 24

[2] Gr. *out of.*
[3] Or, *works of law*
[4] Or, *accounted righteous*
[5] Or, *through law*
[6] Or, *of*
[7] Some ancient authorities add *and upon all.*

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by his grace through the redemption that is in
25 Christ Jesus: whom God [1]set forth [2]*to be* a propitiation, through [3]faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbear-
26 ance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be [4]just, and the [4]justifier of
27 him that [5]hath faith [6]in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith.
28 [7]We reckon therefore that a man is justified by
29 faith apart from [8]the works of the law. Or is God *the God* of Jews only? is he not *the God* of
30 Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision [9]by faith, and the uncircumcision
31 [10]through faith. Do we then make [11]the law of none effect [10]through faith? God forbid: nay, we establish [11]the law.

4 1 What then shall we say [12]that Abraham, our forefather according to the flesh, hath found?
2 For if Abraham was justified [9]by works, he hath whereof to glory; but not toward God.
3 For what saith the scripture? And Abraham believed God, and it was reckoned unto him for
4 righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of
5 debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his
6 faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness
7 apart from works, *saying*,

Blessed are they whose iniquities are forgiven,
And whose sins are covered.
8 Blessed is the man to whom the Lord will not reckon sin.

[1] Or, *purposed*
[2] Or, to be *propitiatory*
[3] Or, *faith in his blood*
[4] See ch. ii. 13, margin.
[5] Gr. *is of faith.*
[6] Or, *of*
[7] Many ancient authorities read *For we reckon.*
[8] Or, *works of law*
[9] Gr. *out of.*
[10] Or, *through the faith*
[11] Or, *law*
[12] Some ancient authorities read *of Abraham, our forefather according to the flesh?*

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Is this blessing then pronounced upon the cir- 9
cumcision, or upon the uncircumcision also?
for we say, To Abraham his faith was reckoned
for righteousness. How then was it reckoned? 10
when he was in circumcision, or in uncircum-
cision? Not in circumcision, but in uncircum-
cision: and he received the sign of circumcision, 11
a seal of the righteousness of the faith which
he had while he was in uncircumcision: that
he might be the father of all them that believe,
though they be in uncircumcision, that right-
eousness might be reckoned unto them; and 12
the father of circumcision to them who not only
are of the circumcision, but who also walk in
the steps of that faith of our father Abraham
which he had in uncircumcision. For not [1]through 13
the law was the promise to Abraham or to his
seed, that he should be heir of the world, but
through the righteousness of faith. For if they 14
which are of the law be heirs, faith is made
void, and the promise is made of none effect:
for the law worketh wrath; but where there is 15
no law, neither is there transgression. For this 16
cause *it is* of faith, that *it may be* according to
grace; to the end that the promise may be sure
to all the seed; not to that only which is of the
law, but to that also which is of the faith of
Abraham, who is the father of us all (as it is 17
written, A father of many nations have I made
thee) before him whom he believed, *even* God,
who quickeneth the dead, and calleth the things
that are not, as though they were. Who in 18
hope believed against hope, to the end that he
might become a father of many nations, accord-
ing to that which had been spoken, So shall
thy seed be. And without being weakened 19
in faith he considered his own body [2]now as
good as dead (he being about a hundred years

[1] Or, *through law*

[2] Many ancient authorities omit *now*.

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20 old), and the deadness of Sarah's womb: yea,
looking unto the promise of God, he wavered
not through unbelief, but waxed strong through
21 faith, giving glory to God, and being fully
assured that, what he had promised, he was
22 able also to perform. Wherefore also it was
23 reckoned unto him for righteousness. Now it
was not written for his sake alone, that it was
24 reckoned unto him; but for our sake also, unto
whom it shall be reckoned, who believe on him
25 that raised Jesus our Lord from the dead, who
was delivered up for our trespasses, and was
raised for our justification.

5 1 Being therefore justified [1]by faith, [2]let us
have peace with God through our Lord Jesus
2 Christ; through whom also we have had our
access [3]by faith into this grace wherein we
stand; and [4]let us [5]rejoice in hope of the glory
3 of God. And not only so, but [6]let us also
[5]rejoice in our tribulations: knowing that tribu-
4 lation worketh patience; and patience, proba-
5 tion; and probation, hope: and hope putteth
not to shame; because the love of God hath
been shed abroad in our hearts through the
6 [7]Holy Ghost which was given unto us. For
while we were yet weak, in due season Christ
7 died for the ungodly. For scarcely for a right-
eous man will one die: for peradventure for
[8]the good man some one would even dare to
8 die. But God commendeth his own love to-
ward us, in that, while we were yet sinners,
9 Christ died for us. Much more then, being
now justified [9]by his blood, shall we be saved
10 from the wrath *of God* through him. For if,
while we were enemies, we were reconciled to
God through the death of his Son, much more,
being reconciled, shall we be saved [9]by his life;
11 and not only so, [10]but we also rejoice in God

[1] Gr. *out of.*
[2] Some authorities read *we have.*
[3] Some ancient authorities omit *by faith.*
[4] Or, *we rejoice*
[5] Gr. *glory.*
[6] Or, *we also rejoice*
[7] Or, *Holy Spirit*: and so throughout this book.
[8] Or, *that which is good*
[9] Gr. *in.*
[10] Gr. *but also glorying.*

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through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one man sin entered 12
into the world, and death through sin; and so
death passed unto all men, for that all sinned:—
for until the law sin was in the world: but sin 13
is not imputed when there is no law. Never- 14
theless death reigned from Adam until Moses,
even over them that had not sinned after the
likeness of Adam's transgression, who is a
figure of him that was to come. But not as 15
the trespass, so also *is* the free gift. For if by
the trespass of the one the many died, much
more did the grace of God, and the gift by the
grace of the one man, Jesus Christ, abound
unto the many. And not as through one that 16
sinned, *so* is the gift: for the judgement *came*
of one unto condemnation, but the free gift *came*
of many trespasses unto [1]justification. For if, 17
by the trespass of the one, death reigned
through the one; much more shall they that
receive the abundance of grace and [2]of the gift
of righteousness reign in life through the one,
even Jesus Christ. So then as through one 18
trespass *the judgement came* unto all men to con-
demnation; even so through one act of right-
eousness *the free gift came* unto all men to
justification of life. For as through the one 19
man's disobedience the many were made sin-
ners, even so through the obedience of the one
shall the many be made righteous. And [3]the 20
law came in beside, that the trespass might
abound; but where sin abounded, grace did
abound more exceedingly: that, as sin reigned 21
in death, even so might grace reign through
righteousness unto eternal life through Jesus
Christ our Lord.

What shall we say then? Shall we continue 1 6

[1] Gr. *an act of righteousness.*

[2] Some ancient authorities omit *of the gift.*

[3] Or, *law*

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2 in sin, that grace may abound? God forbid.
We who died to sin, how shall we any longer
3 live therein? Or are ye ignorant that all we
who were baptized into Christ Jesus were bap-
4 tized into his death? We were buried therefore
with him through baptism into death: that like
as Christ was raised from the dead through the
glory of the Father, so we also might walk in
5 newness of life. For if we have become [1]united
with *him* by the likeness of his death, we shall
be also *by the likeness* of his resurrection;
6 knowing this, that our old man was crucified
with *him*, that the body of sin might be done
away, that so we should no longer be in bond-
7 age to sin; for he that hath died is justified
8 from sin. But if we died with Christ, we be-
9 lieve that we shall also live with him; knowing
that Christ being raised from the dead dieth no
more; death no more hath dominion over him.
10 For [2]the death that he died, he died unto sin
[3]once: but [2]the life that he liveth, he liveth
11 unto God. Even so reckon ye also yourselves
to be dead unto sin, but alive unto God in
Christ Jesus.
12 Let not sin therefore reign in your mortal
body, that ye should obey the lusts thereof:
13 neither present your members unto sin *as* [4]in-
struments of unrighteousness; but present your-
selves unto God, as alive from the dead, and
your members *as* [4]instruments of righteousness
14 unto God. For sin shall not have dominion
over you: for ye are not under law, but under
grace.
15 What then? shall we sin, because we are not
16 under law, but under grace? God forbid. Know
ye not, that to whom ye present yourselves *as*
[5]servants unto obedience, his [5]servants ye are
whom ye obey; whether of sin unto death, or

[1] Or, *united with the likeness . . . with the likeness*

[2] Or, *in that*

[3] Gr. *once for all.*

[4] Or, *weapons*

[5] Gr. *bond-servants.*

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of obedience unto righteousness? But thanks 17
[1] Or, *that ye were . . . but ye became*
be to God, [1] that, whereas ye were [2] servants of sin, ye became obedient from the heart to that
[3] form of teaching whereunto ye were delivered;
[2] Gr. *bond-servants.*
and being made free from sin, ye became [2] ser- 18
[3] Or, *pattern*
vants of righteousness. I speak after the 19
manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification. For when ye were [2] servants of sin, ye were 20
free in regard of righteousness. What fruit 21
then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free 22
from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; 23
but the free gift of God is eternal life in Christ Jesus our Lord.

Or are ye ignorant, brethren (for I speak to 17
[4] Or, *law*
men that know [4] the law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband 2
is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the 3
husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye 4
also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the
[5] Gr. *passions of sins.*
dead, that we might bring forth fruit unto God. For when we were in the flesh, the [5] sinful 5

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passions, which were through the law, wrought in our members to bring forth fruit unto death.
6 But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.
7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through [1]the law: for I had not known [2]coveting, except the law had said, Thou shalt
8 not [2]covet: but sin, finding occasion, wrought in me through the commandment all manner of [2]coveting: for apart from [1]the law sin *is* dead.
9 And I was alive apart from [1]the law once: but when the commandment came, sin revived, and
10 I died; and the commandment, which *was* unto
11 life, this I found *to be* unto death: for sin, finding occasion, through the commandment be-
12 guiled me, and through it slew me. So that the law is holy, and the commandment holy,
13 and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin
14 might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold
15 under sin. For that which I [3]do I know not: for not what I would, that do I practise; but
16 what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is
17 good. So now it is no more I that [3]do it,
18 but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to
19 [3]do that which is good *is* not. For the good which I would I do not: but the evil which
20 I would not, that I practise. But if what I

[1] Or, *law*
[2] Or, *lust*
[3] Gr. *work.*

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would not, that I do, it is no more I that [1]do
it, but sin which dwelleth in me. I find then 21
[2]the law, that, to me who would do good,
evil is present. For I delight [3]in the law of 22
God after the inward man: but I see a dif- 23
ferent law in my members, warring against the
law of my mind, and bringing me into captivity
[4]under the law of sin which is in my members.
O wretched man that I am! who shall deliver 24
me out of [5]the body of this death? [6]I thank 25
God through Jesus Christ our Lord. So then
I myself with the mind serve the law of God;
but with the flesh the law of sin.

There is therefore now no condemnation to 1 8
them that are in Christ Jesus. For the law of 2
the Spirit of life in Christ Jesus made me free
from the law of sin and of death. For what 3
the law could not do, [7]in that it was weak
through the flesh, God, sending his own Son
in the likeness of [8]sinful flesh [9]and *as an offer-*
ing for sin, condemned sin in the flesh: that 4
the [10]ordinance of the law might be fulfilled in
us, who walk not after the flesh, but after the
spirit. For they that are after the flesh do 5
mind the things of the flesh; but they that are
after the spirit the things of the spirit. For 6
the mind of the flesh is death; but the mind
of the spirit is life and peace: because the 7
mind of the flesh is enmity against God; for
it is not subject to the law of God, neither
indeed can it be: and they that are in the 8
flesh cannot please God. But ye are not in 9
the flesh, but in the spirit, if so be that the Spirit
of God dwelleth in you. But if any man hath
not the Spirit of Christ, he is none of his. And 10
if Christ is in you, the body is dead because of
sin; but the spirit is life because of right-
eousness. But if the Spirit of him that raised 11

[1] Gr. *work.*
[2] Or, *in regard of the law*
[3] Gr. *with.*
[4] Gr. *in.* Many ancient authorities read *to.*
[5] Or, *this body of death*
[6] Many ancient authorities read *But thanks be to God.*
[7] Or, *wherein*
[8] Gr. *flesh of sin.*
[9] Or, *and for sin*
[10] Or, *requirement*

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up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies [1] through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to
13 the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye [2] mortify the [3] deeds of the body, ye shall
14 live. For as many as are led by the Spirit of
15 God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we
16 cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of
17 God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the
19 glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth
20 for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, [4] in
21 hope that the creation itself also shall be delivered from the bondage of corruption into the
22 liberty of the glory of the children of God. For we know that the whole creation groaneth and
23 travaileth in pain [5] together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adop-
24 tion, *to wit*, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: [6] for who [7] hopeth for that which
25 he seeth? But if we hope for that which we see not, *then* do we with patience wait for it.

[1] Many ancient authorities read *because of*.

[2] Gr. *make to die*.
[3] Gr. *doings*.

[4] Or, *in hope; because the creation &c.*

[5] Or, *with* us

[6] Many ancient authorities read *for what a man seeth, why doth he yet hope for?*
[7] Some ancient authorities read *awaiteth*.

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And in like manner the Spirit also helpeth 26
our infirmity: for we know not how to pray as
we ought; but the Spirit himself maketh inter-
cession for *us* with groanings which cannot be
uttered; and he that searcheth the hearts know- 27
[1] Or, *that* eth what is the mind of the Spirit, [1] because he
maketh intercession for the saints according to
the will of God. And we know that to them 28
[2] Some ancient authorities read *God worketh all things with them for good.* that love God [2] all things work together for
good, *even* to them that are called according
to *his* purpose. For whom he foreknew, he 29
also foreordained *to be* conformed to the image
of his Son, that he might be the firstborn among
many brethren: and whom he foreordained, 30
them he also called: and whom he called, them
he also justified: and whom he justified, them
he also glorified.

What then shall we say to these things? If 31
God *is* for us, who *is* against us? He that 32
spared not his own Son, but delivered him
up for us all, how shall he not also with him
freely give us all things? Who shall lay any 33
[3] Or, *Shall God that justifieth?* thing to the charge of God's elect? [3] It is God
that justifieth; who is he that shall condemn? 34
[4] Or, *Shall Christ Jesus that died, . . us?* [4] It is Christ Jesus that died, yea rather, that
was raised from the dead, who is at the right
hand of God, who also maketh intercession
for us. Who shall separate us from the love 35
[5] Some ancient authorities read *of God.* [5] of Christ? shall tribulation, or anguish, or
persecution, or famine, or nakedness, or peril,
or sword? Even as it is written, 36

> For thy sake we are killed all the day
> long;
> We were accounted as sheep for the slaugh-
> ter.

Nay, in all these things we are more than 37
conquerors through him that loved us. For 38
I am persuaded, that neither death, nor life,

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nor angels, nor principalities, nor things present,
39 nor things to come, nor powers, nor height, nor
depth, nor any other [1]creature, shall be able
to separate us from the love of God, which
is in Christ Jesus our Lord.

9 1 I say the truth in Christ, I lie not, my con-
science bearing witness with me in the Holy
2 Ghost, that I have great sorrow and unceasing
3 pain in my heart. For I could [2]wish that I my-
self were anathema from Christ for my bre-
thren's sake, my kinsmen according to the flesh:
4 who are Israelites; whose is the adoption, and
the glory, and the covenants, and the giving of
the law, and the service *of God*, and the pro-
5 mises; whose are the fathers, and of whom is
Christ as concerning the flesh, [3]who is over all,
6 God blessed [4]for ever. Amen. But *it is* not as
though the word of God hath come to nought.
For they are not all Israel, which are of Israel:
7 neither, because they are Abraham's seed, are
they all children: but, In Isaac shall thy seed
8 be called. That is, it is not the children of
the flesh that are children of God; but the
children of the promise are reckoned for a seed.
9 For this is a word of promise, According to
this season will I come, and Sarah shall have
10 a son. And not only so; but Rebecca also
having conceived by one, *even* by our father
11 Isaac—for *the children* being not yet born,
neither having done anything good or bad,
that the purpose of God according to election
might stand, not of works, but of him that
12 calleth, it was said unto her, The elder shall
13 serve the younger. Even as it is written,
Jacob I loved, but Esau I hated.

14 What shall we say then? Is there unright-
15 eousness with God? God forbid. For he saith
to Moses, I will have mercy on whom I have

[1] Or, *creation*

[2] Or, *pray*

[3] Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever.* Others punctuate, *flesh, who is over all. God be (is) blessed for ever.*

[4] Gr. *unto the ages.*

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mercy, and I will have compassion on whom I
have compassion. So then it is not of him that 16
willeth, nor of him that runneth, but of God
that hath mercy. For the scripture saith unto 17
Pharaoh, For this very purpose did I raise thee
up, that I might shew in thee my power, and
that my name might be published abroad in all
the earth. So then he hath mercy on whom he 18
will, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he 19
still find fault? For who withstandeth his will?
Nay but, O man, who art thou that repliest 20
against God? Shall the thing formed say to
him that formed it, Why didst thou make me
thus? Or hath not the potter a right over the 21
clay, from the same lump to make one part a
vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, 22
and to make his power known, endured with
much longsuffering vessels of wrath fitted unto
destruction: [1]and that he might make known 23
the riches of his glory upon vessels of mercy,
which he afore prepared unto glory, *even* us, 24
whom he also called, not from the Jews only,
but also from the Gentiles? As he saith also 25
in Hosea,

> I will call that my people, which was not my people;
> And her beloved, which was not beloved.
> And it shall be, *that* in the place where it 26
> was said unto them, Ye are not my people,
> There shall they be called sons of the living God.

And Isaiah crieth concerning Israel, If the 27
number of the children of Israel be as the
sand of the sea, it is the remnant that shall
be saved: for the Lord will execute *his* word 28

[1] Some ancient authorities omit *and*.

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upon the earth, finishing it and cutting it short.
29 And, as Isaiah hath said before,
Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like unto Gomorrah.
30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which
31 is of faith: but Israel, following after a law of righteousness, did not arrive at *that* law.
32 Wherefore? [1]Because *they sought it* not by faith, but as it were by works. They stumbled
33 at the stone of stumbling; even as it is written,
Behold, I lay in Zion a stone of stumbling and a rock of offence:
And he that believeth on [2]him shall not be put to shame.

[1] Or, *Because,* doing it *not by faith, but as it were by works, they stumbled*

[2] Or, *it*

10 1 Brethren, my heart's [3]desire and my supplication to God is for them, that they may be
2 saved. For I bear them witness that they have a zeal for God, but not according to knowledge.
3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.
4 For Christ is the end of the law unto right-
5 eousness to every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live
6 thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring
7 Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the
8 dead.) But what saith it? The word is nigh
9 thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: [4]because if thou shalt [5]confess with thy mouth Jesus *as*

[3] Gr. *good pleasure.*

[4] Or, *that*

[5] Some ancient authorities read *confess the word with thy mouth, that Jesus* is *Lord.*

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Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:
for with the heart man believeth unto right- 10
eousness; and with the mouth confession is made unto salvation. For the scripture saith, 11
Whosoever believeth on him shall not be put to shame. For there is no distinction between 12
Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: for, 13
Whosoever shall call upon the name of the Lord shall be saved. How then shall they call 14
on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except 15
they be sent? even as it is written, How
[1] Or, *a gospel* beautiful are the feet of them that bring [1]glad tidings of good things!
[2] Or, *gospel* But they did not all hearken to the [2]glad 16
tidings. For Isaiah saith, Lord, who hath believed our report? So belief *cometh* of hearing, 17
and hearing by the word of Christ. But I say, 18
Did they not hear? Yea, verily,
Their sound went out into all the earth,
[3] Gr. *the inhabited earth.* And their words unto the ends of [3]the world.
But I say, Did Israel not know? First Moses 19
saith,
I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.
And Isaiah is very bold, and saith, 20
I was found of them that sought me not;
I became manifest unto them that asked not of me.
But as to Israel he saith, All the day long did 21
I spread out my hands unto a disobedient and gainsaying people.

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11 1 I say then, Did God cast off his people?
God forbid. For I also am an Israelite, of the
seed of Abraham, of the tribe of Benjamin.
2 God did not cast off his people which he fore-
knew. Or wot ye not what the scripture saith
[1]of Elijah? how he pleadeth with God against [1] Or, *in*
3 Israel, Lord, they have killed thy prophets,
they have digged down thine altars: and I am
4 left alone, and they seek my life. But what
saith the answer of God unto him? I have left
for myself seven thousand men, who have not
5 bowed the knee to Baal. Even so then at this
present time also there is a remnant according
6 to the election of grace. But if it is by grace,
it is no more of works: otherwise grace is no
7 more grace. What then? That which Israel
seeketh for, that he obtained not; but the elec-
tion obtained it, and the rest were hardened:
8 according as it is written, God gave them a
spirit of stupor, eyes that they should not see,
and ears that they should not hear, unto this
9 very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense
unto them:
10 Let their eyes be darkened, that they may
not see,
And bow thou down their back alway.

11 I say then, Did they stumble that they might
fall? God forbid: but by their [2]fall salvation [2] Or, *trespass*
is come unto the Gentiles, for to provoke them
12 to jealousy. Now if their fall is the riches of
the world, and their loss the riches of the Gen-
tiles; how much more their fulness?
13 But I speak to you that are Gentiles. Inas-
much then as I am an apostle of Gentiles, I
14 glorify my ministry: if by any means I may
provoke to jealousy *them that are* my flesh, and

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may save some of them. For if the casting 15
away of them *is* the reconciling of the world,
what *shall* the receiving *of them be*, but life
from the dead? And if the firstfruit is holy, 16
so is the lump: and if the root is holy, so
are the branches. But if some of the branches 17
were broken off, and thou, being a wild olive,
wast grafted in among them, and didst become
partaker with them [1]of the root of the fatness
of the olive tree; glory not over the branches: 18
but if thou gloriest, it is not thou that bearest
the root, but the root thee. Thou wilt say 19
then, Branches were broken off, that I might
be grafted in. Well; by their unbelief they 20
were broken off, and thou standest by thy faith.
Be not highminded, but fear: for if God spared 21
not the natural branches, neither will he spare
thee. Behold then the goodness and severity 22
of God: toward them that fell, severity; but
toward thee, God's goodness, if thou continue
in his goodness: otherwise thou also shalt be
cut off. And they also, if they continue not in 23
their unbelief, shall be grafted in: for God is
able to graft them in again. For if thou wast 24
cut out of that which is by nature a wild olive
tree, and wast grafted contrary to nature into a
good olive tree: how much more shall these,
which are the natural *branches*, be grafted into
their own olive tree?

For I would not, brethren, have you ignorant 25
of this mystery, lest ye be wise in your own
conceits, that a hardening in part hath befallen
Israel, until the fulness of the Gentiles be come
in; and so all Israel shall be saved: even as it 26
is written,

There shall come out of Zion the Deliverer;
He shall turn away [2]ungodliness from
Jacob:

[1] Many ancient authorities read *of the root and of the fatness.*

[2] Gr. *ungodlinesses.*

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27 And this is [1] my covenant unto them,
When I shall take away their sins.
28 As touching the gospel, they are enemies for
your sake: but as touching the election, they
29 are beloved for the fathers' sake. For the gifts
and the calling of God are [2] without repentance.
30 For as ye in time past were disobedient to God,
but now have obtained mercy by their disobe-
31 dience, even so have these also now been dis-
obedient, that by the mercy shewn to you they
32 also may now obtain mercy. For God hath
shut up all unto disobedience, that he might
have mercy upon all.
33 O the depth [3] of the riches [4] both of the
wisdom and the knowledge of God! how un-
searchable are his judgements, and his ways past
34 tracing out! For who hath known the mind of
the Lord? or who hath been his counsellor?
35 or who hath first given to him, and it shall be
36 recompensed unto him again? For of him, and
through him, and unto him, are all things. To
him *be* the glory [5] for ever. Amen.

12 1 I beseech you therefore, brethren, by the
mercies of God, to present your bodies a living
sacrifice, holy, [6] acceptable to God, *which is* your
2 [7] reasonable [8] service. And be not fashioned
according to this [9] world: but be ye trans-
formed by the renewing of your mind, that ye
may prove what is [10] the good and [6] acceptable
and perfect will of God.
3 For I say, through the grace that was given
me, to every man that is among you, not to
think of himself more highly than he ought to
think; but so to think as to think soberly, ac-
cording as God hath dealt to each man a
4 measure of faith. For even as we have many
members in one body, and all the members
5 have not the same office: so we, who are many,

[1] Gr. *the covenant from me.*
[2] Gr. *not repented of.*
[3] Or, *of the riches and the wisdom &c.*
[4] Or, *both of wisdom &c.*
[5] Gr. *unto the ages.*
[6] Gr. *well-pleasing.*
[7] Or, *spiritual*
[8] Or, *worship*
[9] Or, *age*
[10] Or, *the will of God,* even *the thing which is good and acceptable and perfect*

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are one body in Christ, and severally members
one of another. And having gifts differing 6
according to the grace that was given to us,
whether prophecy, *let us prophesy* according to
[1] Or, *the faith* the proportion of [1]our faith; or ministry, *let us* 7
give ourselves to our ministry; or he that teach-
eth, to his teaching; or he that exhorteth, to 8
his exhorting: he that giveth, *let him do it* with
[2] Gr. *single-ness.* [2]liberality; he that ruleth, with diligence; he
that sheweth mercy, with cheerfulness. Let 9
love be without hypocrisy. Abhor that which
is evil; cleave to that which is good. In love 10
of the brethren be tenderly affectioned one to
another; in honour preferring one another; in 11
diligence not slothful; fervent in spirit; serving
[3] Some ancient authorities read *the opportunity.* [3]the Lord; rejoicing in hope; patient in tribula- 12
tion; continuing stedfastly in prayer; communi- 13
cating to the necessities of the saints; [4]given
[4] Gr. *pursuing.* to hospitality. Bless them that persecute you; 14
bless, and curse not. Rejoice with them that 15
rejoice; weep with them that weep. Be of 16
the same mind one toward another. Set not
[5] Gr. *be carried away with.* your mind on high things, but [5]condescend to
[6] Or, *them* [6]things that are lowly. Be not wise in your
own conceits. Render to no man evil for evil. 17
Take thought for things honourable in the
sight of all men. If it be possible, as much 18
as in you lieth, be at peace with all men.
Avenge not yourselves, beloved, but give place 19
[7] Or, *the wrath of God* unto [7]wrath: for it is written, Vengeance be-
longeth unto me; I will recompense, saith the
Lord. But if thine enemy hunger, feed him; if 20
he thirst, give him to drink: for in so doing thou
shalt heap coals of fire upon his head. Be not 21
overcome of evil, but overcome evil with good.

Let every soul be in subjection to the higher 1 **13**
powers: for there is no power but of God;
and the *powers* that be are ordained of God.

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2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judge-
3 ment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the
4 same: for [1]he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for [1]he beareth not the sword in vain: for [1]he is a minister of God, an avenger
5 for wrath to him that doeth evil. Wherefore *ye* must needs be in subjection, not only because of
6 the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually
7 upon this very thing. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

[1] Or, *it*

8 Owe no man any thing, save to love one another: for he that loveth [2]his neighbour
9 hath fulfilled [3]the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love
10 thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of [3]the law.

[2] Gr. *the other.*

[3] Or, *law*

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is [4]salvation nearer to us than when we
12 *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the
13 armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not

[4] Or, *our salvation nearer than when &c.*

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in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus 14
Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

But him that is weak in faith receive ye, *yet* 1 14
not [1]to doubtful disputations. One man hath 2
faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at 3
nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest 4
the [2]servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above 5
another: another esteemeth every day *alike*. Let each man be fully assured in his own mind. He that regardeth the day, regardeth 6
it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth 7
to himself, and none dieth to himself. For 8
whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived *again*, 9
that he might be Lord of both the dead and the living. But thou, why dost thou judge thy 10
brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. For it is 11
written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall [3]confess to God.

So then each one of us shall give account of 12
himself to God.

[1] Or, *for decisions of doubts*

[2] Gr. *household-servant.*

[3] Or, *give praise*

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13 Let us not therefore judge one another any
more: but judge ye this rather, that no man
put a stumblingblock in his brother's way, or
14 an occasion of falling. I know, and am per-
suaded in the Lord Jesus, that nothing is un-
clean of itself: save that to him who accounteth
any thing to be unclean, to him it is unclean.
15 For if because of meat thy brother is grieved,
thou walkest no longer in love. Destroy not
16 with thy meat him for whom Christ died. Let
17 not then your good be evil spoken of: for the
kingdom of God is not eating and drinking,
but righteousness and peace and joy in the
18 Holy Ghost. For he that herein serveth Christ
is well-pleasing to God, and approved of men.
19 So then [1]let us follow after things which make
for peace, and things whereby we may edify
20 one another. Overthrow not for meat's sake
the work of God. All things indeed are clean;
howbeit it is evil for that man who eateth with
21 offence. It is good not to eat flesh, nor to
drink wine, nor *to do any thing* whereby thy
22 brother stumbleth[2]. The faith which thou hast,
have thou to thyself before God. Happy is he
that judgeth not himself in that which he [3]ap-
23 proveth. But he that doubteth is condemned
if he eat, because *he eateth* not of faith; and
whatsoever is not of faith is sin[4].

15 1 Now we that are strong ought to bear the
infirmities of the weak, and not to please our-
2 selves. Let each one of us please his neigh-
bour for that which is good, unto edifying.
3 For Christ also pleased not himself; but, as it
is written, The reproaches of them that re-
4 proached thee fell upon me. For whatsoever
things were written aforetime were written for
our learning, that through patience and through
comfort of the scriptures we might have hope.

[1] Many ancient authorities read *we follow.*

[2] Many ancient authorities add *or is offended, or is weak.*

[3] Or, *putteth to the test*

[4] Many authorities, some ancient, insert here ch. xvi. 25–27.

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Now the God of patience and of comfort grant 5
you to be of the same mind one with another
according to Christ Jesus: that with one accord 6
ye may with one mouth glorify the God and
Father of our Lord Jesus Christ. Wherefore 7
receive ye one another, even as Christ also
[1] Some ancient authorities read *us*. received [1]you, to the glory of God. For I say 8
that Christ hath been made a minister of the
circumcision for the truth of God, that he might
confirm the promises *given* unto the fathers,
and that the Gentiles might glorify God for 9
his mercy; as it is written,

[2] Or, *confess* Therefore will I [2]give praise unto thee
among the Gentiles,
And sing unto thy name.

And again he saith, 10
Rejoice, ye Gentiles, with his people.

And again, 11
Praise the Lord, all ye Gentiles;
And let all the peoples praise him.

And again, Isaiah saith, 12
There shall be the root of Jesse,
And he that ariseth to rule over the
Gentiles;
On him shall the Gentiles hope.

Now the God of hope fill you with all joy and 13
peace in believing, that ye may abound in hope,
in the power of the Holy Ghost.

And I myself also am persuaded of you, my 14
brethren, that ye yourselves are full of good-
ness, filled with all knowledge, able also to
admonish one another. But I write the more 15
boldly unto you in some measure, as putting you
again in remembrance, because of the grace that
was given me of God, that I should be a minister 16
[3] Gr. *ministering in sacrifice.* of Christ Jesus unto the Gentiles, [3]ministering
the gospel of God, that the offering up of the
Gentiles might be made acceptable, being sanc-

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17 tified by the Holy Ghost. I have therefore my
glorying in Christ Jesus in things pertaining
18 to God. For I will not dare to speak of any
[1]things save those which Christ wrought through
me, for the obedience of the Gentiles, by word
19 and deed, in the power of signs and wonders, in
the power of [2]the Holy Ghost; so that from
Jerusalem, and round about even unto Illyri-
cum, I have [3]fully preached the gospel of Christ;
20 yea, [4]making it my aim so to preach the gospel,
not where Christ was *already* named, that I
might not build upon another man's founda-
21 tion; but, as it is written,

They shall see, to whom no tidings of him
came,
And they who have not heard shall under-
stand.

22 Wherefore also I was hindered these many
23 times from coming to you: but now, having
no more any place in these regions, and having
these many years a longing to come unto you,
24 whensoever I go unto Spain (for I hope to see
you in my journey, and to be brought on my
way thitherward by you, if first in some measure
I shall have been satisfied with your company)
25 —but now, *I say*, I go unto Jerusalem, minister-
26 ing unto the saints. For it hath been the good
pleasure of Macedonia and Achaia to make a
certain contribution for the poor among the
27 saints that are at Jerusalem. Yea, it hath been
their good pleasure; and their debtors they are.
For if the Gentiles have been made partakers of
their spiritual things, they owe it *to them* also to
28 minister unto them in carnal things. When there-
fore I have accomplished this, and have sealed to
them this fruit, I will go on by you unto Spain.
29 And I know that, when I come unto you, I shall
come in the fulness of the blessing of Christ.

[1] Gr. *of those things which Christ wrought not through me.*
[2] Many ancient authorities read *the Spirit of God.* One reads *the Spirit.*
[3] Gr. *fulfilled.*
[4] Gr. *being ambitious.*

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Now I beseech you, brethren, by our Lord 30
Jesus Christ, and by the love of the Spirit,
that ye strive together with me in your prayers
to God for me; that I may be delivered from 31
them that are disobedient in Judæa, and *that*
my ministration which *I have* for Jerusalem may
be acceptable to the saints; that I may come 32
unto you in joy through the will of God, and
together with you find rest. Now the God of 33
peace be with you all. Amen.

I commend unto you Phœbe our sister, who 1 **16**
[1] Or, *deaconess* is a [1]servant of the church that is at Cenchreæ:
that ye receive her in the Lord, worthily of the 2
saints, and that ye assist her in whatsoever
matter she may have need of you: for she her-
self also hath been a succourer of many, and
of mine own self.

Salute Prisca and Aquila my fellow-workers 3
in Christ Jesus, who for my life laid down their 4
own necks; unto whom not only I give thanks,
but also all the churches of the Gentiles: and 5
salute the church that is in their house. Salute
Epænetus my beloved, who is the firstfruits of
Asia unto Christ. Salute Mary, who bestowed 6
much labour on you. Salute Andronicus and 7
[2] Or, *Junia* [2]Junias, my kinsmen, and my fellow-prisoners,
who are of note among the apostles, who also
have been in Christ before me. Salute Ampli- 8
atus my beloved in the Lord. Salute Urbanus 9
our fellow-worker in Christ, and Stachys my
beloved. Salute Apelles the approved in Christ. 10
Salute them which are of the *household* of Aris-
tobulus. Salute Herodion my kinsman. Salute 11
them of the *household* of Narcissus, which are
in the Lord. Salute Tryphæna and Tryphosa, 12
who labour in the Lord. Salute Persis the
beloved, which laboured much in the Lord.
Salute Rufus the chosen in the Lord, and his 13

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14 mother and mine. Salute Asyncritus, Phlegon,
Hermes, Patrobas, Hermas, and the brethren
15 that are with them. Salute Philologus and
Julia, Nereus and his sister, and Olympas, and
16 all the saints that are with them. Salute one
another with a holy kiss. All the churches of
Christ salute you.

17 Now I beseech you, brethren, mark them
which are causing the divisions and occasions
of stumbling, contrary to the [1] doctrine which ye
18 learned: and turn away from them. For they
that are such serve not our Lord Christ, but
their own belly; and by their smooth and
fair speech they beguile the hearts of the
19 innocent. For your obedience is come abroad
unto all men. I rejoice therefore over you:
but I would have you wise unto that which is
20 good, and simple unto that which is evil. And
the God of peace shall bruise Satan under your
feet shortly.

The grace of our Lord Jesus Christ be with
you.

21 Timothy my fellow-worker saluteth you; and
Lucius and Jason and Sosipater, my kinsmen.
22 I Tertius, [2]who write the epistle, salute you in the
23 Lord. Gaius my host, and of the whole church,
saluteth you. Erastus the treasurer of the city
saluteth you, and Quartus the brother.[3]

25 [4]Now to him that is able to stablish you
according to my gospel and the preaching of
Jesus Christ, according to the revelation of the
mystery which hath been kept in silence through
26 times eternal, but now is manifested, and [5]by
the scriptures of the prophets, according to the
commandment of the eternal God, is made
known unto all the nations unto obedience [6]of
27 faith; to the only wise God, through Jesus
Christ, [7]to whom be the glory [8]for ever. Amen.

[1] Or, *teaching*

[2] Or, *who write the epistle in the Lord, salute you*

[3] Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen,* and omit the like words in ver. 20.

[4] Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv.

[5] Gr. *through.*

[6] Or, *to the faith*

[7] Some ancient authorities omit *to whom.*

[8] Gr. *unto the ages.*

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

PAUL, called *to be* an apostle of Jesus Christ 1 1
through the will of God, and Sosthenes [1]our
brother, unto the church of God which is at 2
Corinth, *even* them that are sanctified in Christ
Jesus, called *to be* saints, with all that call upon
the name of our Lord Jesus Christ in every
place, their *Lord* and ours: Grace to you and 3
peace from God our Father and the Lord
Jesus Christ.

I thank [2]my God always concerning you, for 4
the grace of God which was given you in Christ
Jesus; that in every thing ye were enriched 5
in him, in all [3]utterance and all knowledge;
even as the testimony of Christ was confirmed 6
in you: so that ye come behind in no gift; 7
waiting for the revelation of our Lord Jesus
Christ; who shall also confirm you unto the 8
end, *that ye be* unreproveable in the day of our
Lord Jesus Christ. God is faithful, through 9
whom ye were called into the fellowship of his
Son Jesus Christ our Lord.

Now I beseech you, brethren, through the 10
name of our Lord Jesus Christ, that ye all
speak the same thing, and *that* there be no
divisions among you; but *that* ye be per-
fected together in the same mind and in the
same judgement. For it hath been signified 11

[1] Gr. *the brother.*

[2] Some ancient authorities omit *my.*

[3] Gr. *word.*

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unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there
12 are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
13 [1]Is Christ divided? was Paul crucified for you?
14 or were ye baptized into the name of Paul? [2]I thank God that I baptized none of you, save
15 Crispus and Gaius; lest any man should say
16 that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any
17 other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.
18 For the word of the cross is to them that are perishing foolishness; but unto us which are
19 being saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the disputer of this [3]world? hath not God made foolish the wisdom of the
21 world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the [4]preaching to save them that
22 believe. Seeing that Jews ask for signs, and
23 Greeks seek after wisdom: but we preach [5]Christ crucified, unto Jews a stumblingblock,
24 and unto Gentiles foolishness; but unto [6]them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

[1] Or, *Christ is divided. Was Paul crucified for you?*
[2] Some ancient authorities read *I give thanks that.*
[3] Or, *age*
[4] Gr. *thing preached.*
[5] Or, *a Messiah*
[6] Gr. *the called themselves.*

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[1] Or, *ye behold*

[2] Or, have part therein

[3] Many ancient authorities omit *and.*

[4] Or, *both righteousness and sanctification and redemption*

[5] Or, *word*

[6] Many ancient authorities read *testimony.*

[7] Gr. *thing preached.*

[8] Gr. *be.*

[9] Or, *full-grown*

[10] Or, *age*: and so in ver. 7, 8; but not in ver. 12.

For [1] behold your calling, brethren, how that 26
not many wise after the flesh, not many mighty,
not many noble, [2] *are called*: but God chose the 27
foolish things of the world, that he might put to
shame them that are wise; and God chose the
weak things of the world, that he might put to
shame the things that are strong; and the base 28
things of the world, and the things that are
despised, did God choose, *yea* [3] and the things
that are not, that he might bring to nought the
things that are: that no flesh should glory 29
before God. But of him are ye in Christ 30
Jesus, who was made unto us wisdom from
God, [4] and righteousness and sanctification, and
redemption: that, according as it is written, He 31
that glorieth, let him glory in the Lord.

And I, brethren, when I came unto you, I 2
came not with excellency of [5] speech or of
wisdom, proclaiming to you the [6] mystery of
God. For I determined not to know any 2
thing among you, save Jesus Christ, and him
crucified. And I was with you in weakness, 3
and in fear, and in much trembling. And 4
my [5] speech and my [7] preaching were not in
persuasive words of wisdom, but in demon-
stration of the Spirit and of power: that your 5
faith should not [8] stand in the wisdom of men,
but in the power of God.

Howbeit we speak wisdom among the [9] per- 6
fect: yet a wisdom not of this [10] world, nor of
the rulers of this [10] world, which are coming to
nought: but we speak God's wisdom in a mys- 7
tery, *even* the *wisdom* that hath been hidden,
which God foreordained before the worlds unto
our glory: which none of the rulers of this 8
world knoweth: for had they known it, they
would not have crucified the Lord of glory: but 9
as it is written,

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Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

10 [1]But unto us God revealed [2]*them* through the Spirit: for the Spirit searcheth all things, yea,
11 the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.
12 But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God.
13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; [3][4]comparing spiritual things
14 with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually [5]judged.
15 But he that is spiritual [6]judgeth all things, and
16 he himself is [5]judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

3 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes
2 in Christ. I fed you with milk, not with meat; for ye were not yet able *to bear it*: nay, not
3 even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the
4 manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye
5 not men? What then is Apollos? and what is Paul? Ministers through whom ye believed;
6 and each as the Lord gave to him. I planted,

[1] Some ancient authorities read *For*.
[2] Or, it
[3] Or, *combining*
[4] Or, *interpreting spiritual things to spiritual* men
[5] Or, *examined*
[6] Or, *examineth*

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Apollos watered; but God gave the increase.
So then neither is he that planteth any thing, 7
neither he that watereth; but God that giveth
the increase. Now he that planteth and he 8
that watereth are one: but each shall receive
his own reward according to his own labour.
For we are God's fellow-workers: ye are God's 9
[1] husbandry, God's building.

[1] Gr. *tilled land.*

According to the grace of God which was 10
given unto me, as a wise masterbuilder I laid
a foundation; and another buildeth thereon.
But let each man take heed how he buildeth
thereon. For other foundation can no man 11
lay than that which is laid, which is Jesus
Christ. But if any man buildeth on the found- 12
ation gold, silver, costly stones, wood, hay,
stubble; each man's work shall be made mani- 13
fest: for the day shall declare it, because it
is revealed in fire; [2] and the fire itself shall
prove each man's work of what sort it is. If 14
any man's work shall abide which he built
thereon, he shall receive a reward. If any 15
man's work shall be burned, he shall suffer
loss: but he himself shall be saved; yet so as
through fire.

[2] Or, *and each man's work, of what sort it is, the fire shall prove it.*

Know ye not that ye are a [3] temple of God, 16
and *that* the Spirit of God dwelleth in you?
If any man destroyeth the [3] temple of God, him 17
shall God destroy; for the [3] temple of God is
holy, [4] which *temple* ye are.

[3] Or, *sanctuary*

[4] Or, *and such are ye*

Let no man deceive himself. If any man 18
thinketh that he is wise among you in this
[5] world, let him become a fool, that he may
become wise. For the wisdom of this world 19
is foolishness with God. For it is written, He
that taketh the wise in their craftiness: and 20
again, The Lord knoweth the reasonings of
the wise, that they are vain. Wherefore let 21

[5] Or, *age*

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no one glory in men. For all things are
22 yours; whether Paul, or Apollos, or Cephas,
or the world, or life, or death, or things present,
23 or things to come; all are yours; and ye are
Christ's; and Christ is God's.

4 1 Let a man so account of us, as of ministers of
Christ, and stewards of the mysteries of God.
2 Here, moreover, it is required in stewards, that
3 a man be found faithful. But with me it is a
very small thing that I should be [1]judged of [1] Or, *examined*
you, or of man's [2]judgement: yea, I [3]judge not [2] Gr. *day.*
4 mine own self. For I know nothing against [3] Or, *examine*
myself; yet am I not hereby justified: but he
5 that [4]judgeth me is the Lord. Wherefore [4] Or, *examineth*
judge nothing before the time, until the Lord
come, who will both bring to light the hidden
things of darkness, and make manifest the
counsels of the hearts; and then shall each
man have his praise from God.

6 Now these things, brethren, I have in a
figure transferred to myself and Apollos for
your sakes; that in us ye might learn not *to*
go beyond the things which are written; that
no one of you be puffed up for the one against
7 the other. For who maketh thee to differ?
and what hast thou that thou didst not re-
ceive? but if thou didst receive it, why dost
thou glory, as if thou hadst not received it?
8 Already are ye filled, already ye are become rich,
ye have reigned without us: yea and I would
that ye did reign, that we also might reign
9 with you. For, I think, God hath set forth
us the apostles last of all, as men doomed to
death: for we are made a spectacle unto the
10 world, [5]and to angels, and to men. We are [5] Or, *both to angels and men*
fools for Christ's sake, but ye are wise in
Christ; we are weak, but ye are strong; ye
11 have glory, but we have dishonour. Even

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unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and we toil, 12
working with our own hands: being reviled, we bless; being persecuted, we endure; being 13
[1] Or, *refuse* defamed, we intreat: we are made as the [1]filth of the world, the offscouring of all things, even until now.

I write not these things to shame you, but to 14
admonish you as my beloved children. For 15
though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the gospel.
I beseech you therefore, be ye imitators of 16
me. For this cause have I sent unto you 17
Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. Now some are 18
puffed up, as though I were not coming to you.
But I will come to you shortly, if the Lord will; 19
and I will know, not the word of them which are puffed up, but the power. For the king- 20
dom of God is not in word, but in power.
What will ye? shall I come unto you with 21
a rod, or in love and a spirit of meekness?

It is actually reported that there is forni- 1 5
cation among you, and such fornication as is not even among the Gentiles, that one *of you*
[2] Or, *are ye puffed up?* hath his father's wife. And [2]ye are puffed up, 2
[3] Or, *did ye not rather mourn, . . . you?* and [3]did not rather mourn, that he that had done this deed might be taken away from among you. For I verily, being absent in 3
body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord 4
Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to 5

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deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved
6 in the day of the Lord [1] Jesus. Your glorying is not good. Know ye not that a little leaven
7 leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath
8 been sacrificed, *even* Christ: wherefore let us [2]keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote unto you in my epistle to have no com-
10 pany with fornicators; [3]not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then
11 must ye needs go out of the world: but [4]now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one
12 no, not to eat. For what have I to do with judging them that are without? Do not ye
13 judge them that are within, whereas them that are without God judgeth? Put away the wicked man from among yourselves.

6 1 Dare any of you, having a matter against [5]his neighbour, go to law before the unrighteous,
2 and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy
3 [6]to judge the smallest matters? Know ye not that we shall judge angels? how much more,
4 things that pertain to this life? If then ye have [7]to judge things pertaining to this life, [8]do ye set them to judge who are of no account in the
5 church? I say *this* to move you to shame. Is it so, that there cannot be *found* among you one

[1] Some ancient authorities omit *Jesus.*

[2] Gr. *keep festival.*

[3] Or, *not at all* meaning *the fornicators &c.*

[4] Or, *as it is, I wrote*

[5] Gr. *the other.*

[6] Gr. *of the smallest tribunals.*

[7] Gr. *tribunals pertaining to.*

[8] Or, *set them church*

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wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, 6
and that before unbelievers? Nay, already it is 7
[1] Or, *a loss to you* altogether [1]a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye 8
yourselves do wrong, and defraud, and that *your* brethren. Or know ye not that the un- 9
righteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor cove- 10
tous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
[2] Gr. *washed yourselves.* And such were some of you: but ye [2]were 11
washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

All things are lawful for me; but not all 12
things are expedient. All things are lawful for me; but I will not be brought under the power of any. Meats for the belly, and the belly for 13
meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and will raise 14
up us through his power. Know ye not that 15
your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a 16
harlot is one body? for, The twain, saith he, shall become one flesh. But he that is joined 17
unto the Lord is one spirit. Flee fornication. 18
Every sin that a man doeth is without the body; but he that committeth fornication sin-
[3] Or, *sanctuary* [4] Or, *Holy Spirit* neth against his own body. Or know ye not 19
that your body is a [3]temple of the [4]Holy Ghost

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which is in you, which ye have from God? and
20 ye are not your own; for ye were bought with
a price: glorify God therefore in your body.
7 1 Now concerning the things whereof ye wrote:
It is good for a man not to touch a woman.
2 But, because of fornications, let each man have
his own wife, and let each woman have her own
3 husband. Let the husband render unto the
wife her due: and likewise also the wife unto
4 the husband. The wife hath not power over
her own body, but the husband: and likewise
also the husband hath not power over his own
5 body, but the wife. Defraud ye not one the
other, except it be by consent for a season, that
ye may give yourselves unto prayer, and may
be together again, that Satan tempt you not
6 because of your incontinency. But this I say
by way of permission, not of commandment.
7 [1]Yet I would that all men were even as I
myself. Howbeit each man hath his own gift
from God, one after this manner, and another
after that.

[1] Many ancient authorities read *For.*

8 But I say to the unmarried and to widows,
It is good for them if they abide even as I.
9 But if they have not continency, let them marry:
10 for it is better to marry than to burn. But unto
the married I give charge, *yea* not I, but the
Lord, That the wife depart not from her hus-
11 band (but and if she depart, let her remain
unmarried, or else be reconciled to her hus-
band); and that the husband leave not his
12 wife. But to the rest say I, not the Lord:
If any brother hath an unbelieving wife, and
she is content to dwell with him, let him not
13 leave her. And the woman which hath an un-
believing husband, and he is content to dwell
14 with her, let her not leave her husband. For
the unbelieving husband is sanctified in the

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wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. Yet if the unbelieving 15
departeth, let him depart: the brother or the sister is not under bondage in such *cases*: but
[1] Many ancient authorities read *you.*
[1] God hath called us in peace. For how 16
knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, 17
as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. Was any man 18
called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Cir- 19
cumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide in that 20
calling wherein he was called. Wast thou 21
called being a bondservant? care not for it:
[2] Or, *nay, even if*
[2] but if thou canst become free, use *it* rather.
For he that was called in the Lord, being a 22
bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become 23
not bondservants of men. Brethren, let each 24
man, wherein he was called, therein abide with God.

Now concerning virgins I have no command- 25
ment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. I think therefore that this is good 26
by reason of the present distress, *namely*, that
[3] Gr. *so to be.*
it is good for a man [3] to be as he is. Art thou 27
bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; 28
and if a virgin marry, she hath not sinned.

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Yet such shall have tribulation in the flesh:
29 and I would spare you. But this I say, brethren, the time [1]is shortened, that henceforth both those that have wives may be as though
30 they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those
31 that buy, as though they possessed not; and those that use the world, as not [2]abusing it: for the fashion of this world passeth away.
32 But I would have you to be free from cares. He that is unmarried is careful for the things
33 of the Lord, how he may please the Lord: but he that is married is careful for the things of
34 the world, how he may please his [3]wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world,
35 how she may please her husband. And this I say for your own profit; not that I may cast a [4]snare upon you, but for that which is seemly, and that ye may attend upon the Lord without
36 distraction. But if any man thinketh that he behaveth himself unseemly toward his [5]virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he
37 will; he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own [5]virgin *daughter*, shall do well.
38 So then both he that giveth his own [5]virgin *daughter* in marriage doeth well; and he that giveth her not in marriage shall do better.
39 A wife is bound for so long time as her husband liveth; but if the husband be [6]dead,

[1] Or, *is shortened henceforth, that both those &c.*

[2] Or, *using it to the full*

[3] Or, *wife, and is divided.* So *also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided.* So *also the woman that is unmarried and the virgin is careful &c.*

[4] Or, *constraint* Gr. *noose.*

[5] Or, *virgin* (omitting daughter)

[6] Gr. *fallen asleep.*

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she is free to be married to whom she will; only in the Lord. But she is happier if she 40
abide as she is, after my judgement: and I think that I also have the Spirit of God.

Now concerning things sacrificed to idols: 1 8
We know that we all have knowledge. Know-
[1] Gr. *buildeth up.* ledge puffeth up, but love [1]edifieth. If any 2
man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; but 3
if any man loveth God, the same is known of him. Concerning therefore the eating of 4
things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. For though there be 5
that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, 6
of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all 7
men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will 8
not commend us to God: neither, if we eat
[2] Gr. *do we lack.* not, [2]are we the worse; nor, if we eat, [3]are
[3] Gr. *do we abound.* we the better. But take heed lest by any 9
[4] Or, *power* means this [4]liberty of yours become a stumblingblock to the weak. For if a man see 10
thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if
[5] Gr. *be builded up.* he is weak, [5]be emboldened to eat things
[6] Gr. *in.* sacrificed to idols? For [6]through thy know- 11
ledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning 12
against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to 13

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stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9 1 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my
2 work in the Lord? If to others I am not an apostle, yet at least I am to you: for the seal
3 of mine apostleship are ye in the Lord. My defence to them that examine me is this.
4, 5 Have we no right to eat and to drink? Have we no right to lead about a wife that is a [1]believer, even as the rest of the apostles, and the
6 brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear
7 working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
8 Do I speak these things after the manner of men? or saith not the law also the same?
9 For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth,
10 or [2]saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that
11 thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a great
12 matter if we shall reap your carnal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ.
13 Know ye not that they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their
14 portion with the altar? Even so did the Lord ordain that they which proclaim the gospel
15 should live of the gospel. But I have used none

[1] Gr. *sister.*

[2] Or, *saith he it, as he doubtless doth, for our sake!*

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of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. For if I preach 16
the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do 17
this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. What then is my reward? 18
That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though 19
I was free from all *men*, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, 20
that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are with- 21
out law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak 22
I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for 23
the gospel's sake, that I may be a joint partaker thereof. Know ye not that they which run in 24
[1] Gr. *race-course.*
a [1]race run all, but one receiveth the prize? Even so run, that ye may attain. And every 25
man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I 26
[2] Gr. *box.*
therefore so run, as not uncertainly; so [2]fight
[3] Gr. *bruise.*
I, as not beating the air: but I [3]buffet my 27
body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

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10 1 For I would not, brethren, have you ignorant,
how that our fathers were all under the cloud,
2 and all passed through the sea; and were all
baptized [1]unto Moses in the cloud and in the
3 sea; and did all eat the same spiritual meat;
4 and did all drink the same spiritual drink: for
they drank of a spiritual rock that followed
5 them: and the rock was Christ. Howbeit with
most of them God was not well pleased: for
6 they were overthrown in the wilderness. Now
[2]these things were our examples, to the intent
we should not lust after evil things, as they also
7 lusted. Neither be ye idolaters, as were some
of them; as it is written, The people sat down
8 to eat and drink, and rose up to play. Neither
let us commit fornication, as some of them com-
mitted, and fell in one day three and twenty
9 thousand. Neither let us tempt the [3]Lord, as
some of them tempted, and perished by the
10 serpents. Neither murmur ye, as some of
them murmured, and perished by the destroyer.
11 Now these things happened unto them [4]by way
of example; and they were written for our
admonition, upon whom the ends of the ages
12 are come. Wherefore let him that thinketh
13 he standeth take heed lest he fall. There hath
no temptation taken you but such as man can
bear: but God is faithful, who will not suffer
you to be tempted above that ye are able; but
will with the temptation make also the way of
escape, that ye may be able to endure it.
14 Wherefore, my beloved, flee from idolatry.
15 I speak as to wise men; judge ye what I say.
16 The cup of blessing which we bless, is it not
a [5]communion of the blood of Christ? The
[6]bread which we break, is it not a [5]communion
17 of the body of Christ? [7]seeing that we, who
are many, are one [6]bread, one body: for we

[1] Gr. *into.*

[2] Or, *in these things they became figures of us*

[3] Some ancient authorities read *Christ.*

[4] Gr. *by way of figure.*

[5] Or, *participation in*

[6] Or, *loaf*

[7] Or, *seeing that there is one bread, we, who are many, are one body*

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all partake [1]of the one [2]bread. Behold Israel 18
after the flesh: have not they which eat the
sacrifices communion with the altar? What say 19
I then? that a thing sacrificed to idols is any
thing, or that an idol is any thing? But *I say*, 20
that the things which the Gentiles sacrifice,
they sacrifice to [3]devils, and not to God: and
I would not that ye should have communion
with [3]devils. Ye cannot drink the cup of 21
the Lord, and the cup of [3]devils: ye cannot
partake of the table of the Lord, and of the
table of [3]devils. Or do we provoke the Lord 22
to jealousy? are we stronger than he?

All things are lawful; but all things are not 23
expedient. All things are lawful; but all
things [4]edify not. Let no man seek his own, 24
but *each* his neighbour's *good*. Whatsoever is 25
sold in the shambles, eat, asking no question
for conscience sake; for the earth is the Lord's, 26
and the fulness thereof. If one of them that 27
believe not biddeth you *to a feast*, and ye are
disposed to go; whatsoever is set before you,
eat, asking no question for conscience sake.
But if any man say unto you, This hath been 28
offered in sacrifice, eat not, for his sake that
shewed it, and for conscience sake: conscience, 29
I say, not thine own, but the other's; for why
is my liberty judged by another conscience?
[5]If I by grace partake, why am I evil spoken of 30
for that for which I give thanks? Whether 31
therefore ye eat, or drink, or whatsoever ye
do, do all to the glory of God. Give no 32
occasion of stumbling, either to Jews, or to
Greeks, or to the church of God: even as I 33
also please all men in all things, not seeking
mine own profit, but the *profit* of the many,
that they may be saved. Be ye imitators of 1 11
me, even as I also am of Christ.

[1] Gr. *from.*
[2] Or, *loaf*
[3] Gr. *demons.*
[4] Gr. *build not up.*
[5] Or, *If I partake with thankfulness*

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2 Now I praise you that ye remember me in
all things, and hold fast the traditions, even
3 as I delivered them to you. But I would
have you know, that the head of every man
is Christ; and the head of the woman is the
4 man; and the head of Christ is God. Every
man praying or prophesying, having his head
5 covered, dishonoureth his head. But every
woman praying or prophesying with her head
unveiled dishonoureth her head: for it is one
and the same thing as if she were shaven.
6 For if a woman is not veiled, let her also be
shorn: but if it is a shame to a woman to
7 be shorn or shaven, let her be veiled. For
a man indeed ought not to have his head
veiled, forasmuch as he is the image and glory
of God: but the woman is the glory of the
8 man. For the man is not of the woman; but
9 the woman of the man: for neither was the
man created for the woman; but the woman
10 for the man: for this cause ought the woman
to [1]have *a sign of* authority on her head,
11 because of the angels. Howbeit neither is
the woman without the man, nor the man
12 without the woman, in the Lord. For as the
woman is of the man, so is the man also by
13 the woman; but all things are of God. Judge
ye [2]in yourselves: is it seemly that a woman
14 pray unto God unveiled? Doth not even
nature itself teach you, that, if a man have
15 long hair, it is a dishonour to him? But if a
woman have long hair, it is a glory to her:
16 for her hair is given her for a covering. But
if any man seemeth to be contentious, we have
no such custom, neither the churches of God.
17 But in giving you this charge, I praise you
not, that ye come together not for the better
18 but for the worse. For first of all, when ye

[1] Or, *have authority over*

[2] Or, *among*

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come together [1]in the church, I hear that [2]divisions exist among you; and I partly believe it. For there must be also [3]heresies among you, that they which are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the [4]church of God, and put them to shame that [5]have not? What shall I say to you? [6]shall I praise you in this? I praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which [7]is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new [8]covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he [9]discern not the body. For this cause many among you are weak and sickly, and not a few sleep. But if we [10]discerned ourselves, we should not be judged. But [11]when we are judged, we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my brethren, when

18 [1] Or, *in congregation*
[2] Gr. *schisms.*
19 [3] Or, *factions*
22 [4] Or, *congregation*
[5] Or, *have nothing*
[6] Or, *shall I praise you? In this I praise you not.*
24 [7] Many ancient authorities read *is broken for you.*
25 [8] Or, *testament*
29 [9] Gr. *discriminate.*
31 [10] Gr. *discriminated.*
32 [11] Or, *when we are judged of the Lord, we are chastened*

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ye come together to eat, wait one for another.
34 If any man is hungry, let him eat at home;
that your coming together be not unto judge-
ment. And the rest will I set in order when-
soever I come.

12 1 Now concerning spiritual *gifts*, brethren, I
2 would not have you ignorant. Ye know that
when ye were Gentiles *ye were* led away unto
those dumb idols, howsoever ye might be led.
3 Wherefore I give you to understand, that no
man speaking in the Spirit of God saith, Jesus
is anathema; and no man can say, Jesus is
Lord, but in the Holy Spirit.
4 Now there are diversities of gifts, but the
5 same Spirit. And there are diversities of
6 ministrations, and the same Lord. And there
are diversities of workings, but the same God,
7 who worketh all things in all. But to each one
is given the manifestation of the Spirit to profit
8 withal. For to one is given through the Spirit
the word of wisdom; and to another the word
of knowledge, according to the same Spirit:
9 to another faith, in the same Spirit; and to
another gifts of healings, in the one Spirit;
10 and to another workings of [1]miracles; and to [1] Gr. *powers.*
another prophecy; and to another discernings
of spirits: to another *divers* kinds of tongues;
and to another the interpretation of tongues:
11 but all these worketh the one and the same
Spirit, dividing to each one severally even as
he will.
12 For as the body is one, and hath many
members, and all the members of the body,
being many, are one body; so also is Christ.
13 For in one Spirit were we all baptized into
one body, whether Jews or Greeks, whether
bond or free; and were all made to drink of
14 one Spirit. For the body is not one member,

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but many. If the foot shall say, Because I 15
am not the hand, I am not of the body; it is
not therefore not of the body. And if the ear 16
shall say, Because I am not the eye, I am not
of the body; it is not therefore not of the
body. If the whole body were an eye, where 17
were the hearing? If the whole were hearing,
where were the smelling? But now hath God 18
set the members each one of them in the body,
even as it pleased him. And if they were all 19
one member, where were the body? But now 20
they are many members, but one body. And 21
the eye cannot say to the hand, I have no need
of thee: or again the head to the feet, I have
no need of you. Nay, much rather, those 22
members of the body which seem to be more
feeble are necessary: and those *parts* of the 23
body, which we think to be less honourable,
upon these we [1]bestow more abundant honour;
and our uncomely *parts* have more abundant
comeliness; whereas our comely *parts* have no 24
need: but God tempered the body together,
giving more abundant honour to that *part*
which lacked; that there should be no schism 25
in the body; but *that* the members should
have the same care one for another. And 26
whether one member suffereth, all the mem-
bers suffer with it; or *one* member is [2]honoured,
all the members rejoice with it. Now ye are 27
the body of Christ, and [3]severally members
thereof. And God hath set some in the 28
church, first apostles, secondly prophets, thirdly
teachers, then [4]miracles, then gifts of healings,
helps, [5]governments, *divers* kinds of tongues.
Are all apostles? are all prophets? are all 29
teachers? are all *workers of* [4]miracles? have all 30
gifts of healings? do all speak with tongues? do
all interpret? But desire earnestly the greater 31

[1] Or, *put on*

[2] Or, *glorified*

[3] Or, *members each in his part*

[4] Gr. *powers.*

[5] Or, *wise counsels*

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gifts. And a still more excellent way shew I unto you.

13 1 If I speak with the tongues of men and of angels, but have not love, I am become sound-
2 ing brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I
3 am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body [1]to be burned, but have not love, it profiteth me
4 nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself,
5 is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked,
6 taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth;
7 [2]beareth all things, believeth all things, hopeth
8 all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge,
9 it shall be done away. For we know in part,
10 and we prophesy in part: but when that which is perfect is come, that which is in part shall be
11 done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away
12 childish things. For now we see in a mirror, [3]darkly; but then face to face: now I know in part; but then shall I [4]know even as also I
13 have been [5]known. But now abideth faith, hope, love, these three; [6]and the [7]greatest of these is love.

14 1 Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy.
2 For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [8]under-

[1] Many ancient authorities read *that I may glory.*

[2] Or, *covereth*

[3] Gr. *in a riddle.*

[4] Gr. *know fully.*

[5] Gr. *known fully.*

[6] Or, *but greater than these*

[7] Gr. *greater.*

[8] Gr. *heareth.*

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standeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto 3
men edification, and comfort, and consolation.
[1] Gr. *buildeth up.* He that speaketh in a tongue [1]edifieth him- 4
self; but he that prophesieth [1]edifieth the
church. Now I would have you all speak with 5
tongues, but rather that ye should prophesy:
and greater is he that prophesieth than he that
speaketh with tongues, except he interpret,
that the church may receive edifying. But 6
now, brethren, if I come unto you speaking
with tongues, what shall I profit you, unless I
speak to you either by way of revelation, or
of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, 7
whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what
is piped or harped? For if the trumpet give 8
an uncertain voice, who shall prepare himself
for war? So also ye, unless ye utter by the 9
tongue speech easy to be understood, how
shall it be known what is spoken? for ye will
be speaking into the air. There are, it may 10
be, so many kinds of voices in the world, and
[2] Or, *nothing is without voice* [2]no *kind* is without signification. If then I 11
know not the meaning of the voice, I shall be
to him that speaketh a barbarian, and he that
[3] Or, *in my case* speaketh will be a barbarian [3]unto me. So 12
[4] Gr. *spirits.* also ye, since ye are zealous of [4]spiritual *gifts*,
seek that ye may abound unto the edifying of the church. Wherefore let him that 13
speaketh in a tongue pray that he may interpret. For if I pray in a tongue, my spirit 14
prayeth, but my understanding is unfruitful.
What is it then? I will pray with the spirit, 15
and I will pray with the understanding also: I
will sing with the spirit, and I will sing with
the understanding also. Else if thou bless 16

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with the spirit, how shall he that filleth the
place of [1]the unlearned say the Amen at thy
giving of thanks, seeing he knoweth not what
17 thou sayest? For thou verily givest thanks
18 well, but the other is not [2]edified. I thank
God, I speak with tongues more than you all:
19 howbeit in the church I had rather speak five
words with my understanding, that I might
instruct others also, than ten thousand words
in a tongue.

20 Brethren, be not children in mind: howbeit
in malice be ye babes, but in mind be [3]men.
21 In the law it is written, By men of strange
tongues and by the lips of strangers will I
speak unto this people; and not even thus
22 will they hear me, saith the Lord. Wherefore
tongues are for a sign, not to them that be-
lieve, but to the unbelieving: but prophesying *is*
for a sign, not to the unbelieving, but to them
23 that believe. If therefore the whole church
be assembled together, and all speak with
tongues, and there come in men unlearned
or unbelieving, will they not say that ye are
24 mad? But if all prophesy, and there come in
one unbelieving or unlearned, he is [4]reproved
25 by all, he is judged by all; the secrets of his
heart are made manifest; and so he will fall
down on his face and worship God, declaring
that God is [5]among you indeed.

26 What is it then, brethren? When ye come
together, each one hath a psalm, hath a teach-
ing, hath a revelation, hath a tongue, hath
an interpretation. Let all things be done unto
27 edifying. If any man speaketh in a tongue,
let it be by two, or at the most three, and *that*
28 in turn; and let one interpret: but if there be
no interpreter, let him keep silence in the
church; and let him speak to himself, and to

[1] Or, *him that is without gifts*: and so in ver. 23, 24.
[2] Gr. *builded up.*
[3] Gr. *of full age.*
[4] Or, *convicted*
[5] Or, *in*

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God. And let the prophets speak *by* two or 29
three, and let the others [1]discern. But if a 30
revelation be made to another sitting by, let
the first keep silence. For ye all can prophesy 31
one by one, that all may learn, and all may be
[2]comforted; and the spirits of the prophets are 32
subject to the prophets; for God is not *a God* 33
of confusion, but of peace; as in all the churches
of the saints.

Let the women keep silence in the churches: 34
for it is not permitted unto them to speak; but
let them be in subjection, as also saith the law.
And if they would learn any thing, let them 35
ask their own husbands at home: for it is
shameful for a woman to speak in the church.
What? was it from you that the word of God 36
went forth? or came it unto you alone?

If any man thinketh himself to be a prophet, 37
or spiritual, let him take knowledge of the things
which I write unto you, that they are the com-
mandment of the Lord. [3]But if any man is 38
ignorant, let him be ignorant.

Wherefore, my brethren, desire earnestly to 39
prophesy, and forbid not to speak with tongues.
But let all things be done decently and in order. 40

Now I make known unto you, brethren, the 1 15
gospel which I preached unto you, which also
ye received, wherein also ye stand, by which 2
also ye are [4]saved; *I make known, I say,* [5]in
what words I preached it unto you, if ye hold
it fast, except ye believed [6]in vain. For I 3
delivered unto you first of all that which also
I received, how that Christ died for our sins
according to the scriptures; and that he was 4
buried; and that he hath been raised on the
third day according to the scriptures; and that 5
he appeared to Cephas; then to the twelve;
then he appeared to above five hundred 6

[1] Gr. *discriminate.*

[2] Or, *exhorted*

[3] Many ancient authorities read *But if any man knoweth not, he is not known.*

[4] Or, *saved, if ye hold fast what I preached unto you, except &c.*

[5] Gr. *with what word.*

[6] Or, *without cause*

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brethren at once, of whom the greater part remain until now, but some are fallen asleep;
7 then he appeared to James; then to all
8 the apostles; and last of all, as unto one born out of due time, he appeared to me also.
9 For I am the least of the apostles, that am not meet to be called an apostle, because I perse-
10 cuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found [1]vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with
11 me. Whether then *it be* I or they, so we preach, and so ye believed.

[1] Or, *void*

12 Now if Christ is preached that he hath been raised from the dead, how say some among you
13 that there is no resurrection of the dead? But if there is no resurrection of the dead, neither
14 hath Christ been raised: and if Christ hath not been raised, then is our preaching [1]vain, [2]your
15 faith also is [1]vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up [3]Christ: whom he raised not up, if so be that the dead are not raised.
16 For if the dead are not raised, neither hath
17 Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your
18 sins. Then they also which are fallen asleep
19 in Christ have perished. [4]If in this life only we have hoped in Christ, we are of all men most pitiable.

[2] Some ancient authorities read *our*.

[3] Gr. *the Christ*.

[4] Or, *If we have only hoped in Christ in this life*

20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep.
21 For since by man *came* death, by man *came*
22 also the resurrection of the dead. For as in Adam all die, so also in [3]Christ shall all be
23 made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at

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his [1]coming. Then *cometh* the end, when he 24
shall deliver up the kingdom to [2]God, even
the Father; when he shall have abolished all
rule and all authority and power. For he must 25
reign, till he hath put all his enemies under his
feet. The last enemy that shall be abolished 26
is death. For, He put all things in subjection 27
under his feet. [3]But when he saith, All things
are put in subjection, it is evident that he is
excepted who did subject all things unto him.
And when all things have been subjected unto 28
him, then shall the Son also himself be sub-
jected to him that did subject all things unto
him, that God may be all in all.

Else what shall they do which are baptized 29
for the dead? If the dead are not raised at all,
why then are they baptized for them? why do 30
we also stand in jeopardy every hour? I protest 31
by [4]that glorying in you, brethren, which I have
in Christ Jesus our Lord, I die daily. If after 32
the manner of men I fought with beasts at
Ephesus, [5]what doth it profit me? If the dead
are not raised, let us eat and drink, for to-
morrow we die. Be not deceived: Evil com- 33
pany doth corrupt good manners. [6]Awake up 34
righteously, and sin not; for some have no
knowledge of God: I speak *this* to move you
to shame.

But some one will say, How are the dead 35
raised? and with what manner of body do they
come? Thou foolish one, that which thou thyself 36
sowest is not quickened, except it die: and that 37
which thou sowest, thou sowest not the body
that shall be, but a bare grain, it may chance of
wheat, or of some other kind; but God giveth 38
it a body even as it pleased him, and to each
seed a body of its own. All flesh is not the 39
same flesh: but there is one *flesh* of men, and

[1] Gr. *presence.*
[2] Gr. *the God and Father.*
[3] Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*
[4] Or, *your glorying*
[5] Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*
[6] Gr. *Awake out of drunkenness righteously.*

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another flesh of beasts, and another flesh of
40 birds, and another of fishes. There are also
celestial bodies, and bodies terrestrial: but the
glory of the celestial is one, and the *glory* of
41 the terrestrial is another. There is one glory
of the sun, and another glory of the moon, and
another glory of the stars; for one star differeth
42 from another star in glory. So also is the
resurrection of the dead. It is sown in cor-
43 ruption; it is raised in incorruption: it is sown
in dishonour; it is raised in glory: it is sown
44 in weakness; it is raised in power: it is sown a
natural body; it is raised a spiritual body. If
there is a natural body, there is also a spiritual
45 *body*. So also it is written, The first man
Adam became a living soul. The last Adam
46 *became* a life-giving spirit. Howbeit that is
not first which is spiritual, but that which is na-
47 tural; then that which is spiritual. The first
man is of the earth, earthy: the second man
48 is of heaven. As is the earthy, such are they
also that are earthy: and as is the heavenly,
49 such are they also that are heavenly. And
as we have borne the image of the earthy, [1]we
shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and
blood cannot inherit the kingdom of God;
neither doth corruption inherit incorruption.
51 Behold, I tell you a mystery: We shall not all
52 sleep, but we shall all be changed, in a moment,
in the twinkling of an eye, at the last trump:
for the trumpet shall sound, and the dead shall
be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption,
54 and this mortal must put on immortality. But
when [2]this corruptible shall have put on in-
corruption, and this mortal shall have put on
immortality, then shall come to pass the saying

[1] Many ancient authorities read *let us also bear.*

[2] Many ancient authorities omit *this corruptible shall have put on incorruption, and.*

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that is written, Death is swallowed up [1]in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [2]vain in the Lord.

[1] Or, *victoriously*

[2] Or, *void*

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, [3]whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

[3] Or, *whomsoever ye shall approve, them will I send with letters*

Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was

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not at all [1]*his* will to come now; but he will come when he shall have opportunity.

13 Watch ye, stand fast in the faith, quit you
14 like men, be strong. Let all that ye do be done in love.

15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to
16 minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth
17 in the work and laboureth. And I rejoice at the [2]coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your
18 part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with
20 the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with mine own
22 hand. If any man loveth not the Lord, let him
23 be anathema. [3]Maran atha. The grace of
24 the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

[1] Or, God's *will that he should come now*

[2] Gr. *presence*

[3] That is, *Our Lord cometh.*

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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

1 1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy [1]our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God 4 of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. 6 But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: 7 and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. 8 For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: [2]yea, we ourselves have had the [3]answer 9 of death within ourselves, that we should not

[1] Gr. *the brother.*

[2] Or, *but we ourselves*

[3] Or, *sentence*

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trust in ourselves, but in God which raiseth
10 the dead: who delivered us out of so great a
death, and will deliver: on whom we have [1]set
11 our hope that he will also still deliver us; ye
also helping together on our behalf by your
supplication; that, for the gift bestowed upon
us by means of many, thanks may be given by
many persons on our behalf.

12 For our glorying is this, the testimony of
our conscience, that in holiness and sincerity
of God, not in fleshly wisdom but in the grace
of God, we behaved ourselves in the world, and
13 more abundantly to you-ward. For we write
none other things unto you, than what ye read
or even acknowledge, and I hope ye will ac-
14 knowledge unto the end: as also ye did ac-
knowledge us in part, that we are your glorying,
even as ye also are ours, in the day of our
Lord Jesus.

15 And in this confidence I was minded to come
before unto you, that ye might have a second
16 [2]benefit; and by you to pass into Macedonia,
and again from Macedonia to come unto you,
and of you to be set forward on my journey unto
17 Judæa. When I therefore was thus minded,
did I shew fickleness? or the things that I
purpose, do I purpose according to the flesh,
that with me there should be the yea yea and
18 the nay nay? But as God is faithful, our word
19 toward you is not yea and nay. For the Son
of God, Jesus Christ, who was preached among
you [3]by us, *even* [3]by me and Silvanus and
Timothy, was not yea and nay, but in him is
20 yea. For how many soever be the promises
of God, in him is the yea: wherefore also
through him is the Amen, unto the glory of
21 God through us. Now he that stablisheth us
with you [4]in Christ, and anointed us, is God;

[1] Some ancient authorities read *set our hope; and still will he deliver us.*

[2] Or, *grace* Some ancient authorities read *joy.*

[3] Gr. *through.*

[4] Gr. *into.*

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[1] Or, *seeing that he both sealed us*

[1]who also sealed us, and gave *us* the earnest of 22
the Spirit in our hearts.

But I call God for a witness upon my soul, 23
that to spare you I forbare to come unto
Corinth. Not that we have lordship over 24
your faith, but are helpers of your joy: for by

[2] Or, *your faith*

[2]faith ye stand. [3]But I determined this for I 2
[3] Some ancient authorities read *For.*

myself, that I would not come again to you
with sorrow. For if I make you sorry, who 2
then is he that maketh me glad, but he that is
made sorry by me? And I wrote this very 3
thing, lest, when I came, I should have sorrow
from them of whom I ought to rejoice; having
confidence in you all, that my joy is *the joy* of
you all. For out of much affliction and anguish 4
of heart I wrote unto you with many tears; not
that ye should be made sorry, but that ye might
know the love which I have more abundantly
unto you.

But if any hath caused sorrow, he hath caused 5
sorrow, not to me, but in part (that I press not
too heavily) to you all. Sufficient to such a one 6

[4] Gr. *the more.*

is this punishment which was *inflicted* by [4]the
many; so that contrariwise ye should [5]rather 7

[5] Some ancient authorities omit *rather.*

forgive him and comfort him, lest by any means
such a one should be swallowed up with his
overmuch sorrow. Wherefore I beseech you to 8
confirm *your* love toward him. For to this end 9
also did I write, that I might know the proof

[6] Some ancient authorities read *whereby.*

of you, [6]whether ye are obedient in all things.
But to whom ye forgive any thing, I *forgive* 10
also: for what I also have forgiven, if I have
forgiven any thing, for your sakes *have I for-*

[7] Or, *presence*

given it in the [7]person of Christ; that no ad- 11
vantage may be gained over us by Satan: for
we are not ignorant of his devices.

Now when I came to Troas for the gospel of 12
Christ, and when a door was opened unto me in

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13 the Lord, I had no relief for my spirit, because
I found not Titus my brother: but taking my
leave of them, I went forth into Macedonia.
14 But thanks be unto God, which always leadeth
us in triumph in Christ, and maketh manifest
through us the savour of his knowledge in every
15 place. For we are a sweet savour of Christ
unto God, in them that are being saved, and
16 in them that are perishing; to the one a savour
from death unto death; to the other a savour
from life unto life. And who is sufficient for
17 these things? For we are not as the many,
[1]corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak
we in Christ.

[1] Or, *making merchandise of the word of God*

3 1 Are we beginning again to commend ourselves? or need we, as do some, epistles of
2 commendation to you or from you? Ye are
our epistle, written in our hearts, known and
3 read of all men; being made manifest that ye
are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the
living God; not in tables of stone, but in tables
4 *that are* hearts of flesh. And such confidence
5 have we through Christ to God-ward: not that
we are sufficient of ourselves, to account any
thing as from ourselves; but our sufficiency is
6 from God; who also made us sufficient as
ministers of a new [2]covenant; not of the letter,
but of the spirit: for the letter killeth, but the
7 spirit giveth life. But if the ministration of
death, [3]written, *and* engraven on stones, came
[4]with glory, so that the children of Israel could
not look stedfastly upon the face of Moses for
the glory of his face; which *glory* [5]was passing
8 away: how shall not rather the ministration of
9 the spirit be with glory? [6]For if the ministration of condemnation is glory, much rather doth

[2] Or, *testament*
[3] Gr. *in letters.*
[4] Gr. *in.*
[5] Or, *was being done away*
[6] Many ancient authorities read *For if to the ministration of condemnation there is glory.*

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the ministration of righteousness exceed in
glory. For verily that which hath been made 10
glorious hath not been made glorious in this
respect, by reason of the glory that surpasseth.
[1] Or, *is being done away* [2] Gr. *through.*
For if that which [1]passeth away *was* [2]with glory, 11
much more that which remaineth *is* in glory.

Having therefore such a hope, we use great 12
boldness of speech, and *are* not as Moses, *who* 13
put a veil upon his face, that the children of
[3] Or, *unto* [4] Or, *was being done away* [5] Gr. *thoughts.* [6] Or, *testament* [7] Or, *remaineth, it not being revealed that it is done away*
Israel should not look stedfastly [3]on the end of
that which [4]was passing away: but their [5]minds 14
were hardened: for until this very day at the
reading of the old [6]covenant the same veil
[7]remaineth unlifted; which *veil* is done away in
Christ. But unto this day, whensoever Moses 15
is read, a veil lieth upon their heart. But when- 16
soever [8]it shall turn to the Lord, the veil is
[8] Or, a man *shall turn*
taken away. Now the Lord is the Spirit: and 17
where the Spirit of the Lord is, *there* is liberty.
[9] Or, *beholding as in a mirror*
But we all, with unveiled face [9]reflecting as a 18
mirror the glory of the Lord, are transformed
into the same image from glory to glory, even
[10] Or, *the Spirit* which is *the Lord*
as from [10]the Lord the Spirit.

Therefore seeing we have this ministry, even 1 4
as we obtained mercy, we faint not: but we 2
have renounced the hidden things of shame,
not walking in craftiness, nor handling the word
of God deceitfully; but by the manifestation of
the truth commending ourselves to every man's
[11] Or, *age* [12] Or, *that they should not see the light image of God* [13] Gr. *illumination.* [14] Gr. *bond-servants.* [15] Some ancient authorities read *through Jesus.*
conscience in the sight of God. But and if our 3
gospel is veiled, it is veiled in them that are
perishing: in whom the god of this [11]world hath 4
blinded the [5]minds of the unbelieving, [12]that the
[13]light of the gospel of the glory of Christ, who
is the image of God, should not dawn *upon them.* For we preach not ourselves, but Christ 5
Jesus as Lord, and ourselves as your [14]servants
[15]for Jesus' sake. Seeing it is God, that said, 6

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Light shall shine out of darkness, who shined in our hearts, to give the [1]light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may 8 be of God, and not from ourselves; *we are* pressed on every side, yet not straitened; per- 9 plexed, yet not unto despair; pursued, yet not [2]forsaken; smitten down, yet not destroyed; 10 always bearing about in the body the [3]dying of Jesus, that the life also of Jesus may be mani- 11 fested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our 12 mortal flesh. So then death worketh in us, but 13 life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and 14 therefore also we speak; knowing that he which raised up [4]the Lord Jesus shall raise up us also 15 with Jesus, and shall present us with you. For all things *are* for your sakes, that the grace, being multiplied through [5]the many, may cause the thanksgiving to abound unto the glory of God.

16 Wherefore we faint not; but though our outward man is decaying, yet our inward man 17 is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight 18 of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5 1 For we know that if the earthly house of our [6]tabernacle be dissolved, we have a building from God, a house not made with hands,

[1] Gr. *illumination.*

[2] Or, *left behind*

[3] Gr. *putting to death.*

[4] Some ancient authorities omit *the Lord.*

[5] Gr. *the more.*

[6] Or, *bodily frame*

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eternal, in the heavens. For verily in this we 2
groan, longing to be clothed upon with our
habitation which is from heaven: if so be that 3
being clothed we shall not be found naked.
[1] Or, *bodily frame* For indeed we that are in this [1]tabernacle do 4
groan, [2]being burdened; not for that we would
[2] Or, *being burdened, in that we would not be unclothed, but would be clothed upon* be unclothed, but that we would be clothed
upon, that what is mortal may be swallowed up
of life. Now he that wrought us for this very 5
thing is God, who gave unto us the earnest
of the Spirit. Being therefore always of good 6
courage, and knowing that, whilst we are at home
in the body, we are absent from the Lord (for 7
[3] Gr. *appearance.* we walk by faith, not by [3]sight); we are of good 8
courage, I say, and are willing rather to be absent
from the body, and to be at home with the
[4] Gr. *are ambitious.* Lord. Wherefore also we [4]make it our aim, 9
whether at home or absent, to be well-pleasing
unto him. For we must all be made manifest 10
before the judgement-seat of Christ; that each
[5] Gr. *through.* one may receive the things *done* [5]in the body,
according to what he hath done, whether *it be*
good or bad.

Knowing therefore the fear of the Lord, we 11
persuade men, but we are made manifest unto
God; and I hope that we are made manifest
also in your consciences. We are not again 12
commending ourselves unto you, but *speak* as
giving you occasion of glorying on our behalf,
that ye may have wherewith to answer them
that glory in appearance, and not in heart.
[6] Or, *were* For whether we [6]are beside ourselves, it is 13
unto God; or whether we are of sober mind,
it is unto you. For the love of Christ con- 14
straineth us; because we thus judge, that one
died for all, therefore all died; and he died for 15
all, that they which live should no longer live
unto themselves, but unto him who for their

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16 sakes died and rose again. Wherefore we
henceforth know no man after the flesh: even
though we have known Christ after the flesh,
17 yet now we know *him so* no more. Where-
fore if any man is in Christ, [1]*he is* a new creature:
the old things are passed away; behold, they
18 are become new. But all things are of God,
who reconciled us to himself through Christ,
and gave unto us the ministry of reconcilia-
19 tion; to wit, that God was in Christ recon-
ciling the world unto himself, not reckoning
unto them their trespasses, and having [2]com-
mitted unto us the word of reconciliation.
20 We are ambassadors therefore on behalf of
Christ, as though God were intreating by us:
we beseech *you* on behalf of Christ, be ye recon-
21 ciled to God. Him who knew no sin he made
to be sin on our behalf; that we might become
6 1 the righteousness of God in him. And work-
ing together *with him* we intreat also that ye
2 receive not the grace of God in vain (for he
saith,

At an acceptable time I hearkened unto
thee,

And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold,
3 now is the day of salvation): giving no occasion
of stumbling in any thing, that our ministration
4 be not blamed; but in every thing commend-
ing ourselves, as ministers of God, in much
patience, in afflictions, in necessities, in dis-
5 tresses, in stripes, in imprisonments, in tumults,
6 in labours, in watchings, in fastings; in pure-
ness, in knowledge, in longsuffering, in kind-
ness, in the [3]Holy Ghost, in love unfeigned,
7 in the word of truth, in the power of God; [4]by
the armour of righteousness on the right hand
8 and on the left, by glory and dishonour, by

[1] Or, there is *a new creation*

[2] Or, *placed in us*

[3] Or, *Holy Spirit*: and so throughout this book.

[4] Gr. *through*.

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evil report and good report; as deceivers, and
yet true; as unknown, and *yet* well known; as 9
dying, and behold, we live; as chastened, and
not killed; as sorrowful, yet alway rejoicing; 10
as poor, yet making many rich; as having
nothing, and *yet* possessing all things.

Our mouth is open unto you, O Corinthians, 11
our heart is enlarged. Ye are not straitened in 12
us, but ye are straitened in your own affections.
Now for a recompense in like kind (I speak 13
as unto *my* children), be ye also enlarged.

Be not unequally yoked with unbelievers: 14
for what fellowship have righteousness and
iniquity? or what communion hath light with
darkness? And what concord hath Christ with 15
[1] Gr. *Beliar.* [1]Belial? or what portion hath a believer with
an unbeliever? And what agreement hath a 16
[2] Or, *sanctuary* [2]temple of God with idols? for we are a [2]temple
of the living God; even as God said, I will
dwell in them, and walk in them; and I will
be their God, and they shall be my people.
Wherefore 17

Come ye out from among them, and be ye
separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
And will be to you a Father, 18
And ye shall be to me sons and daughters,
saith the Lord Almighty. Having therefore 1 7
these promises, beloved, let us cleanse our-
selves from all defilement of flesh and spirit,
perfecting holiness in the fear of God.

[3] Gr. *Make room for us.* [3]Open your hearts to us: we wronged no 2
man, we corrupted no man, we took advantage
of no man. I say it not to condemn *you*: for 3
I have said before, that ye are in our hearts to
die together and live together. Great is my 4

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boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within 6 *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us by the 7 [1]coming of Titus; and not by his [1]coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I 8 rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; [2]for I see that that epistle made 9 you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye 10 might suffer loss by us in nothing. For godly sorrow worketh repentance [3]unto salvation, *a repentance* which bringeth no regret: but the 11 sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved your- 12 selves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you 13 in the sight of God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because 14 his spirit hath been refreshed by you all. For

[1] Gr. *presence.*

[2] Some ancient authorities omit *for.*

[3] Or, *unto a salvation which bringeth no regret*

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if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. And his inward affection is more 15
abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that in 16
every thing I am of good courage concerning you.

Moreover, brethren, we make known to 1 8
you the grace of God which hath been given in the churches of Macedonia; how that in 2
much proof of affliction the abundance of their joy and their deep poverty abounded unto the
[1] Gr. *singleness.* riches of their [1]liberality. For according to 3
their power, I bear witness, yea and beyond their power, *they gave* of their own accord, be- 4
seeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints: and *this*, not as we had hoped, but 5
first they gave their own selves to the Lord, and to us by the will of God. Insomuch that 6
we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But as ye abound in every 7
thing, *in* faith, and utterance, and knowledge,
[2] Some ancient authorities read *our love to you.* and *in* all earnestness, and *in* [2]your love to us, *see* that ye abound in this grace also. I speak 8
not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our 9
Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And herein I 10
give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now 11

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complete the doing also; that as *there was* the readiness to will, so *there may be* the completion
12 also out of your ability. For if the readiness is there, *it is* acceptable according as *a man* hath,
13 not according as *he* hath not. For *I say* not *this*, that others may be eased, *and* ye dis-
14 tressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for
15 your want; that there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.
16 But thanks be to God, which putteth the same
17 earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of
18 his own accord. And we have sent together with him the brother whose praise in the gospel
19 *is spread* through all the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the
20 Lord, and *to shew* our readiness: avoiding this, that any man should blame us in *the matter of*
21 this bounty which is ministered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of
22 men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in
23 you. Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to you-ward; or our brethren, *they are* the [1]messengers of the
24 churches, *they are* the glory of Christ. [2]Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

[1] Gr. *apostles.*

[2] Or, *Shew ye therefore in the face ... on your behalf unto them.*

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For as touching the ministering to the saints, 1 9
it is superfluous for me to write to you: for I 2
know your readiness, of which I glory on your
behalf to them of Macedonia, that Achaia hath
[1] Or, *emulation of you* been prepared for a year past; and [1]your zeal
[2] Gr. *the more part.* hath stirred up [2]very many of them. But I 3
have sent the brethren, that our glorying on
your behalf may not be made void in this
respect; that, even as I said, ye may be pre-
pared: lest by any means, if there come with 4
me any of Macedonia, and find you unprepared,
we (that we say not, ye) should be put to shame
in this confidence. I thought it necessary there- 5
fore to intreat the brethren, that they would go
before unto you, and make up beforehand your
[3] Gr. *blessing.* aforepromised [3]bounty, that the same might
be ready, as a matter of bounty, and not of
[4] Or, *covetousness* [4]extortion.
But this *I say*, He that soweth sparingly 6
shall reap also sparingly; and he that soweth
[5] Gr. *with blessings.* [5]bountifully shall reap also [5]bountifully. *Let* 7
each man *do* according as he hath purposed in
[6] Gr. *of sorrow.* his heart; not [6]grudgingly, or of necessity: for
God loveth a cheerful giver. And God is able 8
to make all grace abound unto you; that ye,
having always all sufficiency in everything, may
abound unto every good work: as it is written, 9

He hath scattered abroad, he hath given
to the poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and 10
bread for food, shall supply and multiply your
seed for sowing, and increase the fruits of
your righteousness: ye being enriched in every- 11
[7] Gr. *singleness.* thing unto all [7]liberality, which worketh through
us thanksgiving to God. For the ministration 12
of this service not only filleth up the measure
of the wants of the saints, but aboundeth also

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13 through many thanksgivings unto God; seeing
that through the proving *of you* by this minis-
tration they glorify God for the obedience of
your confession unto the gospel of Christ, and
for the [1]liberality of *your* contribution unto
14 them and unto all; while they themselves also,
with supplication on your behalf, long after you
by reason of the exceeding grace of God in you.
15 Thanks be to God for his unspeakable gift.

10 1 Now I Paul myself intreat you by the meek-
ness and gentleness of Christ, I who in your
presence am lowly among you, but being ab-
2 sent am of good courage toward you: yea, I
beseech you, that I may not when present
shew courage with the confidence wherewith
I count to be bold against some, which count
of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not
4 war according to the flesh (for the weapons of
our warfare are not of the flesh, but mighty
before God to the casting down of strong
5 holds); casting down [2]imaginations, and every
high thing that is exalted against the know-
ledge of God, and bringing every thought into
6 captivity to the obedience of Christ; and being
in readiness to avenge all disobedience, when
7 your obedience shall be fulfilled. [3]Ye look at
the things that are before your face. If any
man trusteth in himself that he is Christ's, let
him consider this again with himself, that, even
8 as he is Christ's, so also are we. For though
I should glory somewhat abundantly concern-
ing our authority (which the Lord gave for
building you up, and not for casting you down),
9 I shall not be put to shame: that I may not
seem as if I would terrify you by my letters.
10 For, His letters, they say, are weighty and
strong; but his bodily presence is weak, and

[1] Gr. *single-
ness.*

[2] Or, *reason-
ings*

[3] Or, *Do ye
look . . . face?*

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his speech of no account. Let such a one 11
reckon this, that, what we are in word by letters
when we are absent, such *are we* also in deed
[1] Gr. *to judge ourselves among, or to judge ourselves with.*
when we are present. For we are not bold [1]to 12
number or compare ourselves with certain of
them that commend themselves: but they
themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will 13
not glory beyond *our* measure, but according
[2] Or, *limit* Gr. *measuring-rod.*
to the measure of the [2]province which God
apportioned to us as a measure, to reach even
unto you. For we stretch not ourselves over- 14
much, as though we reached not unto you: for
[3] Or, *were the first to come*
we [3]came even as far as unto you in the gospel
of Christ: not glorying beyond *our* measure, 15
that is, in other men's labours; but having
hope that, as your faith groweth, we shall be
magnified in you according to our [2]province
unto *further* abundance, so as to preach the 16
gospel even unto the parts beyond you, *and*
not to glory in another's [2]province in regard
of things ready to our hand. But he that 17
glorieth, let him glory in the Lord. For not 18
he that commendeth himself is approved, but
whom the Lord commendeth.

Would that ye could bear with me in a little 1 **11**
[4] Or, *but indeed ye do bear with me.*
foolishness: [4]nay indeed bear with me. For I 2
[5] Gr. *a jealousy of God.*
am jealous over you with [5]a godly jealousy: for
I espoused you to one husband, that I might
present you *as* a pure virgin to Christ. But I 3
fear, lest by any means, as the serpent beguiled
[6] Gr. *thoughts.*
Eve in his craftiness, your [6]minds should be
corrupted from the simplicity and the purity
that is toward Christ. For if he that cometh 4
preacheth another Jesus, whom we did not
preach, or *if* ye receive a different spirit, which
ye did not receive, or a different gospel, which

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ye did not accept, ye do well to bear with
5 *him.* For I reckon that I am not a whit be-
6 hind [1]the very chiefest apostles. But though
I be rude in speech, yet *am I* not in know-
ledge; nay, in every thing we have made *it*
7 manifest among all men to you-ward. Or did
I commit a sin in abasing myself that ye might
be exalted, because I preached to you the
8 gospel of God for nought? I robbed other
churches, taking wages *of them* that I might
9 minister unto you; and when I was present
with you and was in want, I was not a burden
on any man; for the brethren, when they came
from Macedonia, supplied the measure of my
want; and in every thing I kept myself from
being burdensome unto you, and *so* will I keep
10 *myself.* As the truth of Christ is in me, no man
shall stop me of this glorying in the regions of
11 Achaia. Wherefore? because I love you not?
12 God knoweth. But what I do, that I will do,
that I may cut off [2]occasion from them which
desire an occasion; that wherein they glory, they
13 may be found even as we. For such men are
false apostles, deceitful workers, fashioning them-
14 selves into apostles of Christ. And no marvel;
for even Satan fashioneth himself into an
15 angel of light. It is no great thing therefore
if his ministers also fashion themselves as
ministers of righteousness; whose end shall be
according to their works.
16 I say again, Let no man think me foolish;
but if *ye do*, yet as foolish receive me, that I
17 also may glory a little. That which I speak, I
speak not after the Lord, but as in foolishness, in
18 this confidence of glorying. Seeing that many
19 glory after the flesh, I will glory also. For ye
bear with the foolish gladly, being wise *yourselves.*
20 For ye bear with a man, if he bringeth you

[1] Or, *those preeminent apostles*

[2] Gr. *the occasion of them.*

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into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. I speak by way of disparage- 21
ment, as though we had been weak. Yet where-
insoever any is bold (I speak in foolishness), I
am bold also. Are they Hebrews? so am I. 22
Are they Israelites? so am I. Are they the
seed of Abraham? so am I. Are they min- 23
isters of Christ? (I speak as one beside him-
self) I more; in labours more abundantly, in
prisons more abundantly, in stripes above mea-
sure, in deaths oft. Of the Jews five times 24
received I forty *stripes* save one. Thrice was 25
I beaten with rods, once was I stoned, thrice
I suffered shipwreck, a night and a day have
I been in the deep; *in* journeyings often, *in* 26
perils of rivers, *in* perils of robbers, *in* perils
[1] Gr. *race.* from *my* [1] countrymen, *in* perils from the Gen-
tiles, *in* perils in the city, *in* perils in the wilder-
ness, *in* perils in the sea, *in* perils among false
brethren; *in* labour and travail, in watchings 27
often, in hunger and thirst, in fastings often, in
[2] Or, *Beside the things which I omit* Or, *Beside the things that come out of course* cold and nakedness. [2] Beside those things that 28
are without, there is that which presseth upon
me daily, anxiety for all the churches. Who 29
is weak, and I am not weak? who is made
to stumble, and I burn not? If I must needs 30
glory, I will glory of the things that concern
my weakness. The God and Father of the 31
[3] Gr. *unto the ages.* Lord Jesus, he who is blessed [3] for evermore,
knoweth that I lie not. In Damascus the go- 32
vernor under Aretas the king guarded the city
of the Damascenes, in order to take me: and 33
through a window was I let down in a basket
[4] Some ancient authorities read *Now to glory is not expedient, but I will come &c.* by the wall, and escaped his hands.

[4] I must needs glory, though it is not ex- 1 12
pedient; but I will come to visions and revela-
tions of the Lord. I know a man in Christ, 2

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fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even
3 to the third heaven. And I know such a man (whether in the body, or apart from the body,
4 I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.
5 On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my*
6 weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or
7 heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a [1]thorn in the flesh, a messenger of Satan to buffet me, that I should
8 not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might
9 depart from me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may [2]rest upon me.
10 Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind [3]the very chiefest
12 apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and [4]mighty
13 works. For what is there wherein ye were made inferior to the rest of the churches, except

[1] Or, *stake*

[2] Or, *cover me* Gr. *spread a tabernacle over me.*

[3] Or, *those preeminent apostles*

[4] Gr. *powers.*

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it be that I myself was not a burden to you? forgive me this wrong.

Behold, this is the third time I am ready to 14
come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most 15
[1] Gr. *spent out.* gladly spend and be [1]spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden 16
you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of 17
them whom I have sent unto you? I exhorted 18
Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

[2] Or, *Think ye . . . you?* [2]Ye think all this time that we are excusing 19
ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, lest by any means, 20
when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings,
[3] Or, *disorders* whisperings, swellings, [3]tumults; lest, when I 21
come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

This is the third time I am coming to you. 1 **13**
At the mouth of two witnesses or three shall
[4] Or, *plainly* every word be established. I have said [4]before- 2
[5] Or, *as if I were present the second time, even though I am now absent* hand, and I do say [4]beforehand, [5]as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not

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3 spare; seeing that ye seek a proof of Christ
that speaketh in me; who to you-ward is not
4 weak, but is powerful in you: for he was crucified
through weakness, yet he liveth through the
power of God. For we also are weak [1]in him,
but we shall live with him through the power
5 of God toward you. Try your own selves,
whether ye be in the faith; prove your own
selves. Or know ye not as to your own selves,
that Jesus Christ is in you? unless indeed ye be
6 reprobate. But I hope that ye shall know that
7 we are not reprobate. Now we pray to God
that ye do no evil; not that we may appear
approved, but that ye may do that which is
8 honourable, [2]though we be as reprobate. For
we can do nothing against the truth, but for
9 the truth. For we rejoice, when we are weak,
and ye are strong: this we also pray for, even
10 your perfecting. For this cause I write these
things while absent, that I may not when pre-
sent deal sharply, according to the authority
which the Lord gave me for building up, and
not for casting down.

11 Finally, brethren, [3]farewell. Be perfected; be
comforted; be of the same mind; live in peace:
and the God of love and peace shall be with
12 you. Salute one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and
the love of God, and the communion of the
Holy Ghost, be with you all.

[1] Many ancient authorities read *with.*

[2] Gr *and that.*

[3] Or, *rejoice: be perfected*

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THE EPISTLE OF PAUL TO THE

GALATIANS.

PAUL, an apostle (not from men, neither 1 1
through [1]man, but through Jesus Christ, and
God the Father, who raised him from the
dead), and all the brethren which are with me, 2
unto the churches of Galatia: Grace to you 3
and peace [2]from God the Father, and our Lord
Jesus Christ, who gave himself for our sins, 4
that he might deliver us out of this present
evil [3]world, according to the will of our God
and Father: to whom *be* the glory [4]for ever 5
and ever. Amen.

I marvel that ye are so quickly removing 6
from him that called you in the grace of Christ
unto a different gospel; which is not another 7
gospel: only there are some that trouble you,
and would pervert the gospel of Christ. But 8
though we, or an angel from heaven, should
preach [5]unto you any gospel [6]other than that
which we preached unto you, let him be ana-
thema. As we have said before, so say I now 9
again, If any man preacheth unto you any
gospel other than that which ye received, let
him be anathema. For am I now persuading 10
men, or God? or am I seeking to please men?
if I were still pleasing men, I should not be a
[7]servant of Christ.

For I make known to you, brethren, as 11
touching the gospel which was preached by me,

[1] Or, *a man*

[2] Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*

[3] Or, *age*

[4] Gr. *unto the ages of the ages.*

[5] Some ancient authorities omit *unto you.*

[6] Or, *contrary to that*

[7] Gr. *bond-servant.*

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12 that it is not after man. For neither did I
receive it from [1]man, nor was I taught it, but *it* [1] Or, *a man*
came to me through revelation of Jesus Christ.
13 For ye have heard of my manner of life in
time past in the Jews' religion, how that beyond
measure I persecuted the church of God, and
14 made havock of it: and I advanced in the Jews'
religion beyond many of mine own age [2]among [2] Gr. *in my race.*
my countrymen, being more exceedingly zealous
15 for the traditions of my fathers. But when it was
the good pleasure of God, who separated me,
even from my mother's womb, and called me
16 through his grace, to reveal his Son in me, that
I might preach him among the Gentiles; im-
mediately I conferred not with flesh and blood:
17 neither went I up to Jerusalem to them which
were apostles before me: but I went away into
Arabia; and again I returned unto Damascus.
18 Then after three years I went up to Jeru-
salem to [3]visit Cephas, and tarried with him [3] Or, *become acquainted with*
19 fifteen days. But other of the apostles saw I
20 none, [4]save James the Lord's brother. Now [4] Or, *but only*
touching the things which I write unto you,
21 behold, before God, I lie not. Then I came
22 into the regions of Syria and Cilicia. And I
was still unknown by face unto the churches of
23 Judæa which were in Christ: but they only
heard say, He that once persecuted us now
preacheth the faith of which he once made
24 havock; and they glorified God in me.
2 1 Then [5]after the space of fourteen years I [5] Or, *in the course of*
went up again to Jerusalem with Barnabas,
2 taking Titus also with me. And I went up by
revelation; and I laid before them the gospel
which I preach among the Gentiles, but privately
before them who [6]were of repute, lest by any [6] Or, *are*
means I should be running, or had run, in vain.
3 But not even Titus who was with me, being a

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Greek, was compelled to be circumcised: [1]and 4
that because of the false brethren privily brought
in, who came in privily to spy out our liberty
which we have in Christ Jesus, that they might
bring us into bondage: to whom we gave place 5
in the way of subjection, no, not for an hour;
that the truth of the gospel might continue with
you. But from those who [2]were reputed to be 6
somewhat ([3]whatsoever they were, it maketh
no matter to me: God accepteth not man's
person) — they, I say, who were of repute
imparted nothing to me: but contrariwise, 7
when they saw that I had been intrusted with
the gospel of the uncircumcision, even as Peter
with *the gospel* of the circumcision (for he that 8
wrought for Peter unto the apostleship of the
circumcision wrought for me also unto the
Gentiles); and when they perceived the grace 9
that was given unto me, James and Cephas
and John, they who [2]were reputed to be pillars,
gave to me and Barnabas the right hands of
fellowship, that we should go unto the Gen-
tiles, and they unto the circumcision; only 10
they would that we should remember the poor;
which very thing I was also zealous to do.

But when Cephas came to Antioch, I resisted 11
him to the face, because he stood condemned.
For before that certain came from James, he 12
did eat with the Gentiles: but when they
came, he drew back and separated himself,
fearing them that were of the circumcision.
And the rest of the Jews dissembled likewise 13
with him; insomuch that even Barnabas was
carried away with their dissimulation. But 14
when I saw that they walked not uprightly
according to the truth of the gospel, I said
unto Cephas before *them* all, If thou, being a
Jew, livest as do the Gentiles, and not as do

[1] Or, *but* it was *because of*

[2] Or, *are*

[3] Or, *what they once were*

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the Jews, how compellest thou the Gentiles to
15 live as do the Jews? We being Jews by nature,
16 and not sinners of the Gentiles, yet knowing
that a man is not justified by [1]the works of the
law, [2]save through faith in Jesus Christ, even
we believed on Christ Jesus, that we might be
justified by faith in Christ, and not by the
works of the law: because by the works of the
17 law shall no flesh be justified. But if, while
we sought to be justified in Christ, we our-
selves also were found sinners, is Christ a
18 minister of sin? God forbid. For if I build up
again those things which I destroyed, I prove
19 myself a transgressor. For I through [3]the law
died unto [3]the law, that I might live unto God.
20 I have been crucified with Christ; [4]yet I live;
and yet no longer I, but Christ liveth in me:
and that *life* which I now live in the flesh I
live in faith, *the faith* which is in the Son of
God, who loved me, and gave himself up for
21 me. I do not make void the grace of God:
for if righteousness is through [3]the law, then
Christ died for nought.

3 1 O foolish Galatians, who did bewitch you,
before whose eyes Jesus Christ was openly set
2 forth crucified? This only would I learn from
you, Received ye the Spirit by [1]the works of
3 the law, or by the [5]hearing of faith? Are ye so
foolish? having begun in the Spirit, [6]are ye
4 now perfected in the flesh? Did ye suffer so
many things in vain? if it be indeed in vain.
5 He therefore that supplieth to you the Spirit,
and worketh [7]miracles [8]among you, *doeth he it*
by [1]the works of the law, or by the [5]hearing of
6 faith? Even as Abraham believed God, and
it was reckoned unto him for righteousness.
7 [9]Know therefore that they which be of faith,
8 the same are sons of Abraham. And the

[1] Or, *works of law*
[2] Or, *but only*
[3] Or, *law*
[4] Or, *and it is no longer I that live, but Christ &c.*
[5] Or, *message*
[6] Or, *do ye now make an end in the flesh?*
[7] Gr. *powers.*
[8] Or, *in*
[9] Or, *Ye perceive*

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[1] Gr. *justifieth.*
[2] Gr. *nations.*
[3] Or, *works of law*
[4] Gr. *in.*
[5] Or, *testament*

scripture, foreseeing that God [1]would justify the [2]Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they 9 which be of faith are blessed with the faithful Abraham. For as many as are of [3]the works 10 of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified 11 [4]by the law in the sight of God, is evident: for, The righteous shall live by faith; and the 12 law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from 13 the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles 14 might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men: 15 Though it be but a man's [5]covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were 16 the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now 17 this I say; A [5]covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the 18 inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was 19 added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator. Now a mediator is 20

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21 not *a mediator* of one; but God is one. Is the
law then against the promises of God? God
forbid: for if there had been a law given which
could make alive, verily righteousness would
22 have been of the law. Howbeit the scripture
hath shut up all things under sin, that the
promise by faith in Jesus Christ might be
given to them that believe.
23 But before [1]faith came, we were kept in ward [1] Or, *the faith*
under the law, shut up unto the faith which
24 should afterwards be revealed. So that the
law hath been our tutor *to bring us* unto Christ,
25 that we might be justified by faith. But now
that faith is come, we are no longer under a
26 tutor. For ye are all sons of God, through
27 faith, in Christ Jesus. For as many of you as
were baptized into Christ did put on Christ.
28 There can be neither Jew nor Greek, there can
be neither bond nor free, there can be no male
and female: for ye all are one *man* in Christ
29 Jesus. And if ye are Christ's, then are ye
Abraham's seed, heirs according to promise.
4 1 But I say that so long as the heir is a child,
he differeth nothing from a bondservant, though
2 he is lord of all; but is under guardians and
stewards until the term appointed of the father.
3 So we also, when we were children, were held
in bondage under the [2]rudiments of the world: [2] Or, *elements*
4 but when the fulness of the time came, God
sent forth his Son, born of a woman, born
5 under the law, that he might redeem them
which were under the law, that we might re-
6 ceive the adoption of sons. And because ye
are sons, God sent forth the Spirit of his Son
7 into our hearts, crying, Abba, Father. So that
thou art no longer a bondservant, but a son;
and if a son, then an heir through God.
8 Howbeit at that time, not knowing God, ye

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were in bondage to them which by nature are
no gods: but now that ye have come to know 9
God, or rather to be known of God, how turn
[1] Or, *elements* ye back again to the weak and beggarly [1] rudiments, whereunto ye desire to be in bondage
over again? Ye observe days, and months, 10
and seasons, and years. I am afraid of you, 11
lest by any means I have bestowed labour upon
you in vain.

I beseech you, brethren, be as I *am*, for I 12
am as ye *are*. Ye did me no wrong: but ye 13
know that because of an infirmity of the flesh
[2] Gr. *former.* I preached the gospel unto you the [2] first time:
and that which was a temptation to you in my 14
[3] Gr. *spat out.* flesh ye despised not, nor [3] rejected; but ye
received me as an angel of God, *even* as Christ
[4] Or, *of yours* Jesus. Where then is that gratulation [4] of your- 15
selves? for I bear you witness, that, if possible,
ye would have plucked out your eyes and given
them to me. So then am I become your 16
[5] Or, *deal truly with you* enemy, because I [5] tell you the truth? They 17
zealously seek you in no good way; nay, they
desire to shut you out, that ye may seek them.
But it is good to be zealously sought in a good 18
matter at all times, and not only when I am
present with you. My little children, of whom 19
I am again in travail until Christ be formed in
you, yea, I could wish to be present with you 20
now, and to change my voice; for I am per-
plexed about you.

Tell me, ye that desire to be under the law, 21
do ye not hear the law? For it is written, that 22
Abraham had two sons, one by the handmaid,
and one by the freewoman. Howbeit the *son* 23
by the handmaid is born after the flesh; but
the *son* by the freewoman *is born* through
promise. Which things contain an allegory: 24
for these *women* are two covenants; one from

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mount Sinai, bearing children unto bondage,
25 which is Hagar. [1]Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with
26 her children. But the Jerusalem that is above
27 is free, which is our mother. For it is written,

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For more are the children of the desolate than of her which hath the husband.

28 Now [2]we, brethren, as Isaac was, are children
29 of promise. But as then he that was born after the flesh persecuted him *that was born*
30 after the Spirit, even so it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the free-
31 woman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

5 1 [3]With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you no-
3 thing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do
4 the whole law. Ye are [4]severed from Christ, ye who would be justified by the law; ye are
5 fallen away from grace. For we through the Spirit by faith wait for the hope of righteous-
6 ness. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but
7 faith [5]working through love. Ye were running well; who did hinder you that ye should not
8 obey the truth? This persuasion *came* not of
9 him that calleth you. A little leaven leaveneth
10 the whole lump. I have confidence to you-

[1] Many ancient authorities read *For Sinai is a mountain in Arabia.*

[2] Many ancient authorities read *ye.*

[3] Or, *For freedom*

[4] Gr. *brought to nought.*

[5] Or, *wrought*

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ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whosoever he be. But I, 11
brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block of the cross been done away. I would 12
[1] Or, *mutilate themselves* that they which unsettle you would even [1]cut themselves off.

For ye, brethren, were called for freedom; 13
only *use* not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one 14
word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour 15
one another, take heed that ye be not consumed one of another.

But I say, Walk by the Spirit, and ye shall 16
not fulfil the lust of the flesh. For the flesh 17
lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye 18
are not under the law. Now the works of the 19
flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, 20
enmities, strife, jealousies, wraths, factions,
[2] Or, *parties* divisions, [2]heresies, envyings, drunkenness, 21
revellings, and such like: of the which I
[3] Or, *tell you plainly* [3]forewarn you, even as I did [3]forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of 22
the Spirit is love, joy, peace, longsuffering,
[4] Or, *self-control* kindness, goodness, faithfulness, meekness, [4]tem- 23
perance: against such there is no law. And 24
they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us 25

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26 also walk. Let us not be vainglorious, provoking one another, envying one another.

6 1 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thy- 2 self, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of 3 Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth 4 himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of [1]his neigh- 5 bour. For each man shall bear his own [2]burden.

6 But let him that is taught in the word communicate unto him that teacheth in all good 7 things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also 8 reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap 9 eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we 10 faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

11 See with how large letters I [3]have written 12 unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted [4]for the cross of Christ. 13 For not even they who [5]receive circumcision do themselves keep [6]the law; but they desire to have you circumcised, that they may glory 14 in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through [7]which the world hath been crucified

[1] Gr. *the other.*

[2] Or, *load*

[3] Or, *write*

[4] Or, *by reason of*

[5] Some ancient authorities read *have been circumcised.*

[6] Or, *a law*

[7] Or, *whom*

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unto me, and I unto the world. For neither 15
is circumcision any thing, nor uncircumcision,
but a new [1]creature. And as many as shall 16
walk by this rule, peace *be* upon them, and
mercy, and upon the Israel of God.

From henceforth let no man trouble me: for 17
I bear branded on my body the marks of
Jesus.

The grace of our Lord Jesus Christ be with 18
your spirit, brethren. Amen.

[1] Or, *creation*

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THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS.

1 1 PAUL, an apostle of Christ Jesus through the
will of God, to the saints which are [1]at Ephe-
2 sus, and the faithful in Christ Jesus: Grace to
you and peace from God our Father and the
Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord
Jesus Christ, who hath blessed us with every
spiritual blessing in the heavenly *places* in
4 Christ: even as he chose us in him before
the foundation of the world, that we should be
holy and without blemish before [2]him in love:
5 having foreordained us unto adoption as sons
through Jesus Christ unto himself, according to
6 the good pleasure of his will, to the praise
of the glory of his grace, [3]which he freely be-
7 stowed on us in the Beloved: in whom we
have our redemption through his blood, the
forgiveness of our trespasses, according to the
8 riches of his grace, [4]which he made to abound
9 toward us in all wisdom and prudence, having
made known unto us the mystery of his will,
according to his good pleasure which he pur-
10 posed in him unto a dispensation of the ful-
ness of the [5]times, to sum up all things in
Christ, the things [6]in the heavens, and the
11 things upon the earth; in him, *I say*, in whom
also we were made a heritage, having been
foreordained according to the purpose of him

[1] Some very ancient authorities omit *at Ephesus.*

[2] Or, *him: having in love foreordained us*

[3] Or, *wherewith he endued us*

[4] Or, *wherewith he abounded*

[5] Gr. *seasons.*

[6] Gr. *upon.*

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who worketh all things after the counsel of his will; to the end that we should be unto the 12
praise of his glory, we who [1]had before hoped
in Christ: in whom ye also, having heard the 13
word of the truth, the gospel of your salvation,
—in whom, having also believed, ye were sealed
with the Holy Spirit of promise, which is an 14
earnest of our inheritance, unto the redemption
of *God's* own possession, unto the praise of his
glory.

For this cause I also, having heard of the 15
faith in the Lord Jesus which is [2]among you,
and [3]which *ye shew* toward all the saints, cease 16
not to give thanks for you, making mention *of*
you in my prayers; that the God of our Lord 17
Jesus Christ, the Father of glory, may give unto
you a spirit of wisdom and revelation in the
knowledge of him; having the eyes of your 18
heart enlightened, that ye may know what is the
hope of his calling, what the riches of the glory
of his inheritance in the saints, and what the 19
exceeding greatness of his power to us-ward
who believe, according to that working of the
strength of his might which he wrought in 20
Christ, when he raised him from the dead, and
made him to sit at his right hand in the hea-
venly *places*, far above all rule, and authority, 21
and power, and dominion, and every name that
is named, not only in this [4]world, but also in
that which is to come: and he put all things 22
in subjection under his feet, and gave him to
be head over all things to the church, which 23
is his body, the fulness of him that filleth all
in all.

And you *did he quicken*, when ye were dead 1 2
through your trespasses and sins, wherein afore- 2
time ye walked according to the [5]course of this
world, according to the prince of the power

[1] Or, *have*

[2] Or, *in*

[3] Many ancient authorities insert *the love.*

[4] Or, *age*

[5] Gr. *age.*

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of the air, of the spirit that now worketh in
3 the sons of disobedience; among whom we also
all once lived in the lusts of our flesh, doing
the desires of the flesh and of the [1]mind, [1] Gr. *thoughts.*
and were by nature children of wrath, even as
4 the rest:—but God, being rich in mercy, for
5 his great love wherewith he loved us, even
when we were dead through our trespasses,
quickened us together [2]with Christ (by grace [2] Some ancient authorities read *in Christ.*
6 have ye been saved), and raised us up with
him, and made us to sit with him in the
7 heavenly *places*, in Christ Jesus: that in the
ages to come he might shew the exceeding
riches of his grace in kindness toward us in
8 Christ Jesus: for by grace have ye been saved
through faith; and that not of yourselves: *it*
9 *is* the gift of God: not of works, that no
10 man should glory. For we are his workmanship, created in Christ Jesus for good works,
which God afore prepared that we should walk
in them.

11 Wherefore remember, that aforetime ye, the
Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in
12 the flesh, made by hands; that ye were at that
time separate from Christ, alienated from the
commonwealth of Israel, and strangers from
the covenants of the promise, having no hope
13 and without God in the world. But now in
Christ Jesus ye that once were far off are
14 made nigh in the blood of Christ. For he is
our peace, who made both one, and brake
15 down the middle wall of partition, having abolished in his flesh the enmity, *even* the law of
commandments *contained* in ordinances; that
he might create in himself of the twain one
16 new man, *so* making peace; and might reconcile them both in one body unto God through

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the cross, having slain the enmity thereby:
[1] Gr. *preached good tidings of peace.*
and he came and [1] preached peace to you that 17
were far off, and peace to them that were nigh:
for through him we both have our access in 18
one Spirit unto the Father. So then ye are no 19
more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation 20
of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom [2] each 21
[2] Gr. *every building.*
several building, fitly framed together, groweth
[3] Or, *sanctuary*
into a holy [3] temple in the Lord; in whom ye 22
[4] Gr. *into.*
also are builded together [4] for a habitation of God in the Spirit.

For this cause I Paul, the prisoner of Christ 1 3
Jesus in behalf of you Gentiles,—if so be that 2
[5] Or, *stewardship*
ye have heard of the [5] dispensation of that grace
of God which was given me to you-ward; how 3
that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, 4
when ye read, ye can perceive my understanding in the mystery of Christ; which in other 5
generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; *to wit*, 6
that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel,
whereof I was made a minister, according to 7
the gift of that grace of God which was given me according to the working of his power.
Unto me, who am less than the least of all 8
saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ;
[6] Some ancient authorities read *bring to light what is.*
and to [6] make all men see what is the [5] dis- 9
pensation of the mystery which from all ages
hath been hid in God who created all things; to 10
the intent that now unto the principalities and

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the powers in the heavenly *places* might be
made known through the church the manifold
11 wisdom of God, according to the [1]eternal pur-
pose which he purposed in Christ Jesus our
12 Lord: in whom we have boldness and access
13 in confidence through [2]our faith in him. Where-
fore I ask that [3]ye faint not at my tribulations
for you, which [4]are your glory.
14 For this cause I bow my knees unto the
15 Father, from whom every [5]family in heaven and
16 on earth is named, that he would grant you,
according to the riches of his glory, that ye
may be strengthened with power through his
17 Spirit in the inward man; that Christ may
dwell in your hearts through faith; to the end
that ye, being rooted and grounded in love,
18 may be strong to apprehend with all the saints
what is the breadth and length and height
19 and depth, and to know the love of Christ
which passeth knowledge, that ye may be filled
unto all the fulness of God.
20 Now unto him that is able to do exceed-
ing abundantly above all that we ask or think,
according to the power that worketh in us,
21 unto him *be* the glory in the church and in
Christ Jesus unto [6]all generations for ever and
ever. Amen.
4 1 I therefore, the prisoner in the Lord, beseech
you to walk worthily of the calling wherewith
2 ye were called, with all lowliness and meekness,
with longsuffering, forbearing one another in
3 love; giving diligence to keep the unity of the
4 Spirit in the bond of peace. *There is* one body,
and one Spirit, even as also ye were called in
5 one hope of your calling; one Lord, one faith,
6 one baptism, one God and Father of all, who is
7 over all, and through all, and in all. But unto
each one of us was the grace given according to

[1] Gr. *purpose of the ages.*

[2] Or, *the faith of him*
[3] Or, *I*
[4] Or, *is*

[5] Gr. *fatherhood.*

[6] Gr. *all the generations of the age of the ages.*

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the measure of the gift of Christ. Wherefore 8
he saith,

When he ascended on high, he led cap-
tivity captive,
And gave gifts unto men.

(Now this, He ascended, what is it but that he 9
[1] Some ancient authorities insert *first*.
also descended [1]into the lower parts of the
earth? He that descended is the same also 10
that ascended far above all the heavens, that
he might fill all things.) And he gave some 11
to be apostles; and some, prophets; and some,
evangelists; and some, pastors and teachers;
for the perfecting of the saints, unto the work 12
of ministering, unto the building up of the body
of Christ: till we all attain unto the unity of 13
the faith, and of the knowledge of the Son of
God, unto a fullgrown man, unto the measure
of the stature of the fulness of Christ: that we 14
may be no longer children, tossed to and fro
and carried about with every wind of doctrine,
by the sleight of men, in craftiness, after the
[2] Or, *dealing truly*
wiles of error; but [2]speaking truth in love, may 15
grow up in all things into him, which is the
head, *even* Christ; from whom all the body 16
[3] Gr. *through every joint of the supply.*
fitly framed and knit together [3]through that
which every joint supplieth, according to the
working in *due* measure of each several part,
maketh the increase of the body unto the build-
ing up of itself in love.

This I say therefore, and testify in the Lord, 17
that ye no longer walk as the Gentiles also
walk, in the vanity of their mind, being dark- 18
ened in their understanding, alienated from
the life of God because of the ignorance that
is in them, because of the hardening of their
[4] Or, *to make a trade of*
[5] Or, *covetousness*
heart; who being past feeling gave themselves 19
up to lasciviousness, [4]to work all uncleanness with [5]greediness. But ye did not so learn 20

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21 Christ; if so be that ye heard him, and were
22 taught in him, even as truth is in Jesus: that
ye put away, as concerning your former manner
of life, the old man, which waxeth corrupt after
23 the lusts of deceit; and that ye be renewed in
24 the spirit of your mind, and put on the new
man, [1]which after God hath been created in
righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye
truth each one with his neighbour: for we are
26 members one of another. Be ye angry, and
sin not: let not the sun go down upon your
27, 28 [2]wrath: neither give place to the devil. Let
him that stole steal no more: but rather let
him labour, working with his hands the thing
that is good, that he may have whereof to give
29 to him that hath need. Let no corrupt speech
proceed out of your mouth, but such as is
good for [3]edifying as the need may be, that it
30 may give grace to them that hear. And grieve
not the Holy Spirit of God, in whom ye were
31 sealed unto the day of redemption. Let all
bitterness, and wrath, and anger, and clamour,
and railing, be put away from you, with all
32 malice: and be ye kind one to another, tender-
hearted, forgiving each other, even as God also
in Christ forgave [4]you.

5 1 Be ye therefore imitators of God, as beloved
2 children; and walk in love, even as Christ also
loved you, and gave himself up for [5]us, an offer-
ing and a sacrifice to God for an odour of a sweet
3 smell. But fornication, and all uncleanness, or
covetousness, let it not even be named among
4 you, as becometh saints; nor filthiness, nor
foolish talking, or jesting, which are not befit-
5 ting: but rather giving of thanks. For this ye
know of a surety, that no fornicator, nor unclean
person, nor covetous man, which is an idolater,

[1] Or, *which is after God, created &c.*

[2] Gr. *provocation.*

[3] Gr. *the building up of the need.*

[4] Many ancient authorities read *us.*

[5] Some ancient authorities read *you.*

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hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty 6
words: for because of these things cometh the wrath of God upon the sons of disobedience.
Be not ye therefore partakers with them; for 7, 8
ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit 9
of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto 10
the Lord; and have no fellowship with the 11
unfruitful works of darkness, but rather even
[1] Or, *convict* [1]reprove them; for the things which are done 12
by them in secret it is a shame even to speak
[2] Or, *convicted* of. But all things when they are [2]reproved 13
are made manifest by the light: for every thing
that is made manifest is light. Wherefore *he* 14
saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

Look therefore carefully how ye walk, not as 15
[3] Gr. *buying up the opportunity.* unwise, but as wise; [3]redeeming the time, 16
because the days are evil. Wherefore be ye 17
not foolish, but understand what the will of the Lord is. And be not drunken with wine, 18
[4] Or, *in spirit* wherein is riot, but be filled [4]with the Spirit;
[5] Or, *to yourselves* speaking [5]one to another in psalms and hymns 19
and spiritual songs, singing and making melody with your heart to the Lord; giving thanks 20
always for all things in the name of our Lord
[6] Gr. *the God and Father.* Jesus Christ to [6]God, even the Father; subject- 21
ing yourselves one to another in the fear of Christ.

Wives, *be in subjection* unto your own hus- 22
bands, as unto the Lord. For the husband is 23
the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the
[7] Or, *so* are *the wives also* body. But as the church is subject to Christ, [7]so 24
let the wives also *be* to their husbands in every

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25 thing. Husbands, love your wives, even as
Christ also loved the church, and gave himself
26 up for it; that he might sanctify it, having
cleansed it by the [1]washing of water with the [1] Gr. *laver.*
27 word, that he might present the church to him-
self a glorious *church*, not having spot or wrinkle
or any such thing; but that it should be holy
28 and without blemish. Even so ought husbands
also to love their own wives as their own
bodies. He that loveth his own wife loveth
29 himself: for no man ever hated his own flesh;
but nourisheth and cherisheth it, even as Christ
30 also the church; because we are members of
31 his body. For this cause shall a man leave
his father and mother, and shall cleave to his
wife; and the twain shall become one flesh.
32 This mystery is great: but I speak in regard
33 of Christ and of the church. Nevertheless do
ye also severally love each one his own wife
even as himself; and *let* the wife *see* that she
fear her husband.

6 1 Children, obey your parents in the Lord:
2 for this is right. Honour thy father and
mother (which is the first commandment with
3 promise), that it may be well with thee, and
4 thou [2]mayest live long on the [3]earth. And, [2] Or, *shalt*
[3] Or, *land*
ye fathers, provoke not your children to wrath:
but nurture them in the chastening and admo-
nition of the Lord.

5 [4]Servants, be obedient unto them that ac- [4] Gr. *Bond-servants.*
cording to the flesh are your [5]masters, with fear [5] Gr. *lords.*
and trembling, in singleness of your heart, as
6 unto Christ; not in the way of eyeservice, as
men-pleasers; but as [4]servants of Christ, doing
7 the will of God from the [6]heart; with good will [6] Gr. *soul.*
doing service, as unto the Lord, and not unto
8 men: knowing that whatsoever good thing
each one doeth, the same shall he receive

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again from the Lord, whether *he be* bond or
[1] Gr. *lords.* free. And, ye [1] masters, do the same things 9
unto them, and forbear threatening: knowing
that both their Master and yours is in
heaven, and there is no respect of persons
with him.

[2] Or, *From henceforth*
[3] Gr *be made powerful.*

[2] Finally, [3] be strong in the Lord, and in the 10
strength of his might. Put on the whole armour 11
of God, that ye may be able to stand against
the wiles of the devil. For our wrestling is 12
not against flesh and blood, but against the
principalities, against the powers, against the
world-rulers of this darkness, against the spiri-
tual *hosts* of wickedness in the heavenly *places.*
Wherefore take up the whole armour of God, 13
that ye may be able to withstand in the evil
day, and, having done all, to stand. Stand 14
therefore, having girded your loins with truth,
and having put on the breastplate of righteous-
ness, and having shod your feet with the pre- 15
paration of the gospel of peace; withal taking 16
up the shield of faith, wherewith ye shall be
able to quench all the fiery darts of the evil *one.*
And take the helmet of salvation, and the 17
sword of the Spirit, which is the word of God:
with all prayer and supplication praying at all 18
seasons in the Spirit, and watching thereunto
in all perseverance and supplication for all the
saints, and on my behalf, that utterance may 19
[4] Or, *in opening my mouth with boldness, to make known*
be given unto me [4] in opening my mouth, to
make known with boldness the mystery of the
gospel, for which I am an ambassador in 20
[5] Gr. *a chain.*
[5] chains; that in it I may speak boldly, as I
ought to speak.

But that ye also may know my affairs, how I 21
do, Tychicus, the beloved brother and faithful
minister in the Lord, shall make known to you
all things: whom I have sent unto you for 22

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this very purpose, that ye may know our state, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in uncorruptness.

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THE EPISTLE OF PAUL THE APOSTLE TO THE

PHILIPPIANS.

PAUL and Timothy, [1]servants of Christ Jesus, 1 1
to all the saints in Christ Jesus which are at
Philippi, with the [2]bishops and deacons: Grace 2
to you and peace from God our Father and the
Lord Jesus Christ.

I thank my God upon all my remembrance 3
of you, always in every supplication of mine on 4
behalf of you all making my supplication with
joy, for your fellowship in furtherance of the 5
gospel from the first day until now; being con- 6
fident of this very thing, that he which began
a good work in you will perfect it until the day
of Jesus Christ: even as it is right for me to 7
be thus minded on behalf of you all, because [3]I
have you in my heart, inasmuch as, both in my
bonds and in the defence and confirmation of
the gospel, ye all are partakers with me of
grace. For God is my witness, how I long 8
after you all in the tender mercies of Christ
Jesus. And this I pray, that your love may 9
abound yet more and more in knowledge and
all discernment; so that ye may [4]approve the 10
things that are excellent; that ye may be sin-
cere and void of offence unto the day of Christ;
being filled with the [5]fruits of righteousness, 11
which are through Jesus Christ, unto the glory
and praise of God.

[1] Gr. *bond-servants.*

[2] Or, *overseers*

[3] Or, *ye have me in your heart*

[4] Or, *prove the things that differ*

[5] Gr. *fruit.*

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12 Now I would have you know, brethren, that
the things *which happened* unto me have fallen
out rather unto the progress of the gospel;
13 so that my bonds became manifest in Christ
[1]throughout the whole prætorian guard, and to
14 all the rest; and that most of the brethren in
the Lord, [2]being confident through my bonds,
are more abundantly bold to speak the word
15 of God without fear. Some indeed preach
Christ even of envy and strife; and some also
16 of good will: the one *do it* of love, knowing
that I am set for the defence of the gospel:
17 but the other proclaim Christ of faction, not
sincerely, thinking to raise up affliction for me
18 in my bonds. What then? only that in every
way, whether in pretence or in truth, Christ is
proclaimed; and therein I rejoice, yea, and will
19 rejoice. For I know that this shall turn to my
salvation, through your supplication and the
20 supply of the Spirit of Jesus Christ, according
to my earnest expectation and hope, that in
nothing shall I be put to shame, but *that* with
all boldness, as always, *so* now also Christ shall
be magnified in my body, whether by life, or
21 by death. For to me to live is Christ, and to
22 die is gain. [3]But if to live in the flesh,—*if*
this is the fruit of my work, then [4]what I shall
23 choose [5]I wot not. But I am in a strait be-
twixt the two, having the desire to depart and
24 be with Christ; for it is very far better: yet to
abide in the flesh is more needful for your sake.
25 And having this confidence, I know that I shall
abide, yea, and abide with you all, for your pro-
26 gress and joy [6]in the faith; that your glorying
may abound in Christ Jesus in me through my
27 presence with you again. Only [7]let your man-
ner of life be worthy of the gospel of Christ:
that, whether I come and see you or be absent,

[1] Gr. *in the whole Prætorium.*
[2] Gr. *trusting in my bonds.*
[3] Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.*
[4] Or, *what shall I choose?*
[5] Or, *I do not make known*
[6] Or, *of faith*
[7] Gr. *behave as citizens worthily*

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I may hear of your state, that ye stand fast in
[1] Gr. *with* one spirit, with one soul striving [1]for the faith
of the gospel; and in nothing affrighted by the 28
adversaries: which is for them an evident token
of perdition, but of your salvation, and that
from God; because to you it hath been granted 29
in the behalf of Christ, not only to believe on
him, but also to suffer in his behalf: having 30
the same conflict which ye saw in me, and now
hear to be in me.

If there is therefore any comfort in Christ, if 1 2
any consolation of love, if any fellowship of the
Spirit, if any tender mercies and compassions,
fulfil ye my joy, that ye be of the same mind, 2
having the same love, being of one accord, [2]of
[2] Some ancient authorities read *of the same mind.* one mind; *doing* nothing through faction or 3
through vainglory, but in lowliness of mind
each counting other better than himself; not 4
looking each of you to his own things, but each
of you also to the things of others. Have this 5
mind in you, which was also in Christ Jesus:
[3] Gr. *being originally.* who, [3]being in the form of God, counted it not 6
[4] Gr. *a thing to be grasped.* [4]a prize to be on an equality with God, but 7
emptied himself, taking the form of a [5]servant,
[5] Gr. *bond-servant.* [6]being made in the likeness of men; and being 8
[6] Gr. *becoming in.* found in fashion as a man, he humbled himself,
becoming obedient *even* unto death, yea, the
death of the cross. Wherefore also God highly 9
exalted him, and gave unto him the name which
is above every name; that in the name of 10
Jesus every knee should bow, of *things* in hea-
[7] Or, things *of the world below* ven and *things* on earth and [7]*things* under the
earth, and that every tongue should confess 11
that Jesus Christ is Lord, to the glory of God
the Father.

So then, my beloved, even as ye have always 12
[8] Some ancient authorities omit *as.* obeyed, not [8]as in my presence only, but now
much more in my absence, work out your own

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13 salvation with fear and trembling; for it is God
which worketh in you both to will and to work,
14 for his good pleasure. Do all things without
15 murmurings and disputings; that ye may be
blameless and harmless, children of God with-
out blemish in the midst of a crooked and per-
verse generation, among whom ye are seen as
16 [1]lights in the world, holding forth the word of
life; that I may have whereof to glory in the
day of Christ, that I did not run in vain neither
17 labour in vain. Yea, and if I am [2]offered upon
the sacrifice and service of your faith, I joy,
18 and rejoice with you all: and in the same man-
ner do ye also joy, and rejoice with me.
19 But I hope in the Lord Jesus to send Ti-
mothy shortly unto you, that I also may be of
20 good comfort, when I know your state. For I
have no man likeminded, who will care [3]truly
21 for your state. For they all seek their own,
22 not the things of Jesus Christ. But ye know
the proof of him, that, as a child *serveth* a
father, *so* he served with me in furtherance of
23 the gospel. Him therefore I hope to send
forthwith, so soon as I shall see how it will go
24 with me: but I trust in the Lord that I myself
25 also shall come shortly. But I counted it ne-
cessary to send to you Epaphroditus, my bro-
ther and fellow-worker and fellow-soldier, and
your [4]messenger and minister to my need;
26 since he longed [5]after you all, and was sore
troubled, because ye had heard that he was
27 sick: for indeed he was sick nigh unto death:
but God had mercy on him; and not on him
only, but on me also, that I might not have
28 sorrow upon sorrow. I have sent him there-
fore the more diligently, that, when ye see him
again, ye may rejoice, and that I may be the
29 less sorrowful. Receive him therefore in the

[1] Gr. *lumi-naries.*

[2] Gr. *poured out as a drink-offering.*

[3] Gr. *genuinely.*

[4] Gr. *apostle.*

[5] Many ancient authorities read *to see you all.*

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Lord with all joy; and hold such in honour:
[1] Many ancient authorities read *the Lord.*
because for the work of [1]Christ he came nigh 30
unto death, hazarding his life to supply that
which was lacking in your service toward me.
[2] Or, *farewell*
Finally, my brethren, [2]rejoice in the Lord. 1 3
To write the same things to you, to me indeed
is not irksome, but for you it is safe. Beware 2
of the dogs, beware of the evil workers, beware
of the concision: for we are the circumcision, 3
who worship by the Spirit of God, and glory in
Christ Jesus, and have no confidence in the
flesh: though I myself might have confidence 4
[3] Or, *seemeth*
even in the flesh: if any other man [3]thinketh
to have confidence in the flesh, I yet more:
circumcised the eighth day, of the stock of Is- 5
rael, of the tribe of Benjamin, a Hebrew of
Hebrews; as touching the law, a Pharisee; as 6
touching zeal, persecuting the church; as touch-
ing the righteousness which is in the law, found
[4] Gr. *gains.*
blameless. Howbeit what things were [4]gain 7
to me, these have I counted loss for Christ.
Yea verily, and I count all things to be loss for 8
the excellency of the knowledge of Christ Jesus
my Lord: for whom I suffered the loss of all
[5] Or, *refuse*
things, and do count them but [5]dung, that I may
[6] Or, *not having as my righteousness that which is of the law*
gain Christ, and be found in him, [6]not having 9
a righteousness of mine own, *even* that which is
of the law, but that which is through faith in
Christ, the righteousness which is of God [7]by
[7] Gr. *upon.*
faith: that I may know him, and the power of 10
his resurrection, and the fellowship of his suf-
ferings, becoming conformed unto his death; if 11
by any means I may attain unto the resurrec-
[8] Or, *apprehend, seeing that also I was apprehended*
tion from the dead. Not that I have already 12
obtained, or am already made perfect: but I
press on, if so be that I may [8]apprehend that
[9] Many ancient authorities omit *yet.*
for which also I was apprehended by Christ
Jesus. Brethren, I count not myself [9]yet to 13

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have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching
14 forward to the things which are before, I press on toward the goal unto the prize of
15 the [1]high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto you:
16 only, whereunto we have already attained, by that same *rule* let us walk.

17 Brethren, be ye imitators together of me, and mark them which so walk even as ye have us
18 for an ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:
19 whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind
20 earthly things. For our [2]citizenship is in heaven; from whence also we wait for a Saviour,
21 the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

4 1 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to
3 be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 [3]Rejoice in the Lord alway: again I will say,
5 [3]Rejoice. Let your [4]forbearance be known
6 unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let

[1] Or, *upward*

[2] Or, *commonwealth*

[3] Or, *Farewell*

[4] Or, *gentleness*

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your requests be made known unto God. And 7
the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, 8
[1] Gr. *reverend.* whatsoever things are [1]honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things
[2] Or, *gracious* are [2]of good report; if there be any virtue, and
[3] Gr. *take account of.* if there be any praise, [3]think on these things.
The things which ye both learned and received 9
and heard and saw in me, these things do: and the God of peace shall be with you.

[4] Gr. *rejoiced.* But I [4]rejoice in the Lord greatly, that now 10
at length ye have revived your thought for
[5] Or, *seeing that* me; [5]wherein ye did indeed take thought, but
ye lacked opportunity. Not that I speak in 11
respect of want: for I have learned, in whatsoever state I am, therein to be content. I 12
know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.
I can do all things in him that strengtheneth 13
me. Howbeit ye did well, that ye had fellow- 14
ship with my affliction. And ye yourselves 15
also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye
only; for even in Thessalonica ye sent once 16
and again unto my need. Not that I seek for 17
the gift; but I seek for the fruit that increaseth to your account. But I have all things, and 18
abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God 19

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shall fulfil every need of yours according to
20 his riches in glory in Christ Jesus. Now unto
our God and Father *be* the glory [1]for ever
and ever. Amen.
21 Salute every saint in Christ Jesus. The
22 brethren which are with me salute you. All
the saints salute you, especially they that are
of Cæsar's household.
23 The grace of the Lord Jesus Christ be with
your spirit.

[1] Gr. *unto the ages of the ages.*

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THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS.

PAUL, an apostle of Christ Jesus through the 1 1
will of God, and Timothy [1]our brother, [2]to the 2
saints and faithful brethren in Christ *which are*
at Colossæ: Grace to you and peace from
God our Father.

We give thanks to God the Father of our 3
Lord Jesus Christ, praying always for you,
having heard of your faith in Christ Jesus, and 4
of the love which ye have toward all the saints,
because of the hope which is laid up for you 5
in the heavens, whereof ye heard before in
the word of the truth of the gospel, which is 6
come unto you; even as it is also in all the
world bearing fruit and increasing, as *it doth*
in you also, since the day ye heard and knew
the grace of God in truth; even as ye learned 7
of Epaphras our beloved fellow-servant, who
is a faithful minister of Christ on [3]our behalf,
who also declared unto us your love in the 8
Spirit.

For this cause we also, since the day we 9
heard *it*, do not cease to pray and make request
for you, that ye may be filled with the know-
ledge of his will in all spiritual wisdom and
understanding, to walk worthily of the Lord 10
[4]unto all pleasing, bearing fruit in every good
work, and increasing [5]in the knowledge of

[1] Gr. *the brother.*
[2] Or, *to those that are at Colossæ, holy and faithful brethren in Christ*
[3] Many ancient authorities read *your.*
[4] Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*
[5] Or, *by*

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11 God; [1]strengthened [2]with all power, according to the might of his glory, unto all patience
12 and longsuffering with joy; giving thanks unto the Father, who made [3]us meet to be partakers of the inheritance of the saints in light;
13 who delivered us out of the power of darkness, and translated us into the kingdom of the Son
14 of his love; in whom we have our redemption,
15 the forgiveness of our sins: who is the image of the invisible God, the firstborn of all crea-
16 tion; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him;
17 and he is before all things, and in him all things
18 [4]consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; [5]that in all things he might
19 have the preeminence. [6]For it was the good pleasure *of the Father* that in him should all
20 the fulness dwell; and through him to reconcile all things [7]unto [8]himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things
21 in the heavens. And you, being in time past alienated and enemies in your mind in your
22 evil works, yet now [9]hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreproveable
23 before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.
24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh

[1] Gr. *made powerful.*
[2] Or, *in*
[3] Some ancient authorities read *you.*
[4] That is, *hold together.*
[5] Or, *that among all he might have*
[6] Or, *For the whole fulness* of God *was pleased to dwell in him*
[7] Or, *into him*
[8] Or, *him*
[9] Some ancient authorities read *ye have been reconciled.*

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for his body's sake, which is the church; whereof 25
[1] Or, *stewardship* I was made a minister, according to the [1]dispensation of God which was given me to you-ward, to fulfil the word of God, *even* the mystery 26
[2] Gr. *from the ages and from the generations.* which hath been hid [2]from all ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make 27 known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, 28 admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labour 29 also, striving according to his working, which
[3] Or, *in power* worketh in me [3]mightily.

For I would have you know how greatly 1 2
I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, 2 they being knit together in love, and unto all
[4] Or, *fulness* riches of the [4]full assurance of understanding, that they may know the mystery of God,
[5] The ancient authorities vary much in the text of this passage. [5]*even* Christ, in whom are all the treasures of 3 wisdom and knowledge hidden. This I say, 4 that no one may delude you with persuasiveness of speech. For though I am absent 5 in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

As therefore ye received Christ Jesus the 6 Lord, *so* walk in him, rooted and builded up 7
[6] Or, *by* in him, and stablished [6]in your faith, even as ye
[7] Some ancient authorities insert *in it.* were taught, abounding [7]in thanksgiving.
[8] Or, *See whether* [8]Take heed lest there shall be any one that 8 maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the
[9] Or, *elements* [9]rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the 9

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10 Godhead bodily, and in him ye are made full,
who is the head of all principality and power:
11 in whom ye were also circumcised with a cir-
cumcision not made with hands, in the putting
off of the body of the flesh, in the circumcision
12 of Christ; having been buried with him in
baptism, wherein ye were also raised with him
through faith in the working of God, who
13 raised him from the dead. And you, being
dead through your trespasses and the uncir-
cumcision of your flesh, you, *I say*, did he
quicken together with him, having forgiven us
14 all our trespasses; having blotted out [1]the bond
written in ordinances that was against us, which
was contrary to us: and he hath taken it out
15 of the way, nailing it to the cross; [2]having put
off from himself the principalities and the
powers, he made a show of them openly,
triumphing over them in it.
16 Let no man therefore judge you in meat, or
in drink, or in respect of a feast day or a new
17 moon or a sabbath day: which are a shadow
of the things to come; but the body is Christ's.
18 Let no man rob you of your prize [3]by a
voluntary humility and worshipping of the
angels, [4]dwelling in the things which he hath
[5]seen, vainly puffed up by his fleshly mind,
19 and not holding fast the Head, from whom
all the body, being supplied and knit together
through the joints and bands, increaseth with
the increase of God.
20 If ye died with Christ from the [6]rudiments of
the world, why, as though living in the world,
21 do ye subject yourselves to ordinances, Handle
22 not, nor taste, nor touch (all which things are
to perish with the using), after the precepts and
23 doctrines of men? Which things have indeed
a show of wisdom in will-worship, and humility,

[1] Or, *the bond that was against us by its ordinances*

[2] Or, *having put off from himself* his body, *he made a show of the principalities &c.*

[3] Or, *of his own mere will, by humility &c.*

[4] Or, *taking his stand upon*

[5] Many authorities, some ancient, insert *not.*

[6] Or, *elements*

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and severity to the body; *but are* not of any
[1] Or, *honour* [1]value against the indulgence of the flesh.

If then ye were raised together with Christ, 1 3
seek the things that are above, where Christ is,
seated on the right hand of God. Set your 2
mind on the things that are above, not on
the things that are upon the earth. For ye 3
died, and your life is hid with Christ in
[2] Many ancient authorities read *your.* God. When Christ, *who is* [2]our life, shall be 4
manifested, then shall ye also with him be
manifested in glory.

[3] Gr. *Make dead.* [3]Mortify therefore your members which are 5
upon the earth; fornication, uncleanness,
passion, evil desire, and covetousness, the
which is idolatry; for which things' sake 6
[4] Some ancient authorities omit *upon the sons of disobedience.* See Eph. v. 6. cometh the wrath of God [4]upon the sons
of disobedience; [5]in the which ye also walked 7
aforetime, when ye lived in these things. But 8
now put ye also away all these; anger, wrath,
[5] Or, *amongst whom* malice, railing, shameful speaking out of your
mouth: lie not one to another; seeing that 9
ye have put off the old man with his doings,
and have put on the new man, which is being 10
renewed unto knowledge after the image of
him that created him: where there cannot be 11
Greek and Jew, circumcision and uncircum-
cision, barbarian, Scythian, bondman, freeman:
but Christ is all, and in all.

Put on therefore, as God's elect, holy and 12
beloved, a heart of compassion, kindness,
humility, meekness, longsuffering; forbearing 13
one another, and forgiving each other, if any
man have a complaint against any; even as
[6] Many ancient authorities read *Christ.* [6]the Lord forgave you, so also do ye: and above 14
all these things *put on* love, which is the bond
of perfectness. And let the peace of Christ 15
[7] Gr. *arbitrate.* [7]rule in your hearts, to the which also ye
were called in one body; and be ye thankful.

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16 Let the word of [1]Christ dwell in you richly in all wisdom; teaching and admonishing [2]one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto
17 God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.
18 Wives, be in subjection to your husbands, as
19 is fitting in the Lord. Husbands, love your
20 wives, and be not bitter against them. Children, obey your parents in all things, for this
21 is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged.
22 [3]Servants, obey in all things them that are your [4]masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of
23 heart, fearing the Lord: whatsoever ye do, work [5]heartily, as unto the Lord, and not
24 unto men; knowing that from the Lord ye shall receive the recompense of the in-
25 heritance: ye serve the Lord Christ. For he that doeth wrong shall [6]receive again for the wrong that he hath done: and there is no
4 1 respect of persons. [4]Masters, render unto your [3]servants that which is just and [7]equal; knowing that ye also have a Master in heaven.
2 Continue stedfastly in prayer, watching there-
3 in with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which
4 I am also in bonds; that I may make it manifest,
5 as I ought to speak. Walk in wisdom toward them that are without, [8]redeeming the time.
6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.
7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful

[1] Some ancient authorities read *the Lord*: others, *God*.
[2] Or, *yourselves*
[3] Gr. *Bond-servants*.
[4] Gr. *lords*.
[5] Gr. *from the soul*.
[6] Gr. *receive again the wrong*.
[7] Gr. *equality*.
[8] Gr. *buying up the opportunity*.

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minister and fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. Epaphras, who is one of you, a [1]servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. Luke, the beloved physician, and Demas salute you. Salute the brethren that are in Laodicea, and [2]Nymphas, and the church that is in [3]their house. And when [4]this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

[1] Gr. *bond-servant.*

[2] The Greek may represent *Nympha.*
[3] Some ancient authorities read *her.*
[4] Gr. *the.*

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1 1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all,
3 making mention *of you* in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord
4 Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election,
5 [1]how that our gospel came not unto you in word only, but also in power, and in the [2] Holy Ghost, and *in* much [3]assurance; even as ye know what manner of men we shewed ourselves
6 toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of
7 the [2]Holy Ghost; so that ye became an ensample to all that believe in Macedonia and in Achaia.
8 For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak any
9 thing. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols,
10 to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

[1] Or, *because our gospel &c.*
[2] Or, *Holy Spirit*
[3] Or, *fulness*

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For yourselves, brethren, know our entering 1 2
in unto you, that it hath not been found vain:
but having suffered before, and been shame- 2
fully entreated, as ye know, at Philippi, we
waxed bold in our God to speak unto you the
gospel of God in much conflict. For our ex- 3
hortation *is* not of error, nor of uncleanness, nor
in guile: but even as we have been approved 4
of God to be intrusted with the gospel, so we
speak; not as pleasing men, but God which
proveth our hearts. For neither at any time 5
were we found using words of flattery, as ye
know, nor a cloke of covetousness, God is wit-
ness; nor seeking glory of men, neither from 6
you, nor from others, when we might have [1]been
burdensome, as apostles of Christ. But we 7
were [2]gentle in the midst of you, as when a
nurse cherisheth her own children: even so, 8
being affectionately desirous of you, we were
well pleased to impart unto you, not the gospel
of God only, but also our own souls, because
ye were become very dear to us. For ye re- 9
member, brethren, our labour and travail:
working night and day, that we might not
burden any of you, we preached unto you the
gospel of God. Ye are witnesses, and God 10
also, how holily and righteously and unblame-
ably we behaved ourselves toward you that
believe: as ye know how we *dealt with* each 11
one of you, as a father with his own children,
exhorting you, and encouraging *you*, and testi-
fying, to the end that ye should walk worthily 12
of God, who [3]calleth you into his own kingdom
and glory.

And for this cause we also thank God without 13
ceasing, that, when ye received from us [4]the word
of the message, *even the word* of God, ye ac-
cepted *it* not *as* the word of men, but, as it is

[1] Or, *claimed honour*

[2] Most of the ancient authorities read *babes.*

[3] Some ancient authorities read *called.*

[4] Gr. *the word of hearing.*

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in truth, the word of God, which also worketh
14 in you that believe. For ye, brethren, became
imitators of the churches of God which are in
Judæa in Christ Jesus: for ye also suffered the
same things of your own countrymen, even as
15 they did of the Jews; who both killed the Lord
Jesus and the prophets, and drave out us, and
please not God, and are contrary to all men;
16 forbidding us to speak to the Gentiles that they
may be saved; to fill up their sins alway: but the
wrath is come upon them to the uttermost.
17 But we, brethren, being bereaved of you for
[1]a short season, in presence, not in heart, en- [1] Gr. *a season of an hour.*
deavoured the more exceedingly to see your
18 face with great desire: because we would fain
have come unto you, I Paul once and again;
19 and Satan hindered us. For what is our hope,
or joy, or crown of glorying? Are not even ye,
20 before our Lord Jesus at his [2]coming? For ye [2] Gr. *presence.*
are our glory and our joy.
3 1 Wherefore when we could no longer forbear,
we thought it good to be left behind at Athens
2 alone; and sent Timothy, our brother and
[3]God's minister in the gospel of Christ, to [3] Some ancient authorities read *fellow-worker with God.*
establish you, and to comfort *you* concerning
3 your faith; that no man be moved by these
afflictions; for yourselves know that hereunto
4 we are appointed. For verily, when we were
with you, we told you [4]beforehand that we are [4] Or, *plainly*
to suffer affliction; even as it came to pass, and
5 ye know. For this cause I also, when I could
no longer forbear, sent that I might know your
faith, lest by any means the tempter had
tempted you, and our labour should be in vain.
6 But when Timothy came even now unto us
from you, and brought us glad tidings of your
faith and love, and that ye have good remem-
brance of us always, longing to see us, even as

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we also *to see* you; for this cause, brethren, we 7
were comforted over you in all our distress and
affliction through your faith: for now we live, 8
if ye stand fast in the Lord. For what thanks- 9
giving can we render again unto God for you,
for all the joy wherewith we joy for your sakes
before our God; night and day praying exceed- 10
ingly that we may see your face, and may
perfect that which is lacking in your faith?

Now may our God and Father himself, and 11
our Lord Jesus, direct our way unto you: and 12
the Lord make you to increase and abound in
love one toward another, and toward all men,
even as we also *do* toward you; to the end he 13
may stablish your hearts unblameable in holi-
[1] Gr. *presence.* ness before our God and Father, at the [1]coming
[2] Many ancient authorities add *Amen.* of our Lord Jesus with all his saints.[2]

Finally then, brethren, we beseech and exhort 4 1
you in the Lord Jesus, that, as ye received of
us how ye ought to walk and to please God,
even as ye do walk,—that ye abound more
[3] Gr. *charges.* and more. For ye know what [3]charge we 2
gave you through the Lord Jesus. For this 3
is the will of God, *even* your sanctification, that
ye abstain from fornication; that each one of 4
you know how to possess himself of his own
vessel in sanctification and honour, not in the 5
passion of lust, even as the Gentiles which know
[4] Or, *overreach* not God; that no man [4]transgress, and wrong 6
his brother in the matter: because the Lord is
[5] Or, *told you plainly* an avenger in all these things, as also we [5]fore-
warned you and testified. For God called us 7
not for uncleanness, but in sanctification. There- 8
fore he that rejecteth, rejecteth not man, but God,
who giveth his Holy Spirit unto you.

But concerning love of the brethren ye have 9
no need that one write unto you: for ye your-
selves are taught of God to love one another;

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10 for indeed ye do it toward all the brethren
which are in all Macedonia. But we exhort
you, brethren, that ye abound more and more;
11 and that ye [1]study to be quiet, and to do your
own business, and to work with your hands,
12 even as we charged you; that ye may walk
honestly toward them that are without, and
may have need of nothing.
13 But we would not have you ignorant, brethren,
concerning them that fall asleep; that ye sorrow
14 not, even as the rest, which have no hope. For
if we believe that Jesus died and rose again,
even so them also that are fallen asleep [2]in
15 Jesus will God bring with him. For this we
say unto you by the word of the Lord, that we
that are alive, that are left unto the [3]coming of
the Lord, shall in no wise precede them that are
16 fallen asleep. For the Lord himself shall descend
from heaven, with a shout, with the voice of
the archangel, and with the trump of God: and
17 the dead in Christ shall rise first: then we that
are alive, that are left, shall together with them
be caught up in the clouds, to meet the Lord in
the air: and so shall we ever be with the Lord.
18 Wherefore [4]comfort one another with these
words.

5 1 But concerning the times and the seasons,
brethren, ye have no need that aught be writ-
2 ten unto you. For yourselves know perfectly
that the day of the Lord so cometh as a thief
3 in the night. When they are saying, Peace
and safety, then sudden destruction cometh
upon them, as travail upon a woman with
4 child; and they shall in no wise escape. But
ye, brethren, are not in darkness, that that day
5 should overtake you [5]as a thief: for ye are all
sons of light, and sons of the day: we are not
6 of the night, nor of darkness; so then let us not

[1] Gr. *be ambitious.*

[2] Gr. *through.* Or, *will God through Jesus*

[3] Gr. *presence.*

[4] Or, *exhort*

[5] Some ancient authorities read *as thieves.*

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sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; 7
and they that be drunken are drunken in the night. But let us, since we are of the day, be 8
sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.
For God appointed us not unto wrath, but unto 9
the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we 10
[1] Or, *watch* [1]wake or sleep, we should live together with
[2] Or, *comfort* him. Wherefore [2]exhort one another, and build 11
each other up, even as also ye do.

But we beseech you, brethren, to know them 12
that labour among you, and are over you in the Lord, and admonish you; and to esteem them 13
exceeding highly in love for their work's sake.
Be at peace among yourselves. And we ex- 14
hort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render 15
unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without 16, 17
ceasing; in every thing give thanks: for this is 18
the will of God in Christ Jesus to you-ward.
Quench not the Spirit; despise not prophesy- 19, 20
[3] Many ancient authorities insert *but.* ings; [3]prove all things; hold fast that which is 21
good; abstain from every [4]form of evil. 22
[4] Or, *appearance* And the God of peace himself sanctify you 23
wholly; and may your spirit and soul and body be preserved entire, without blame at the
[5] Gr. *presence.* [5]coming of our Lord Jesus Christ. Faithful 24
is he that calleth you, who will also do it.

[6] Some ancient authorities add *also.* Brethren, pray for us [6]. 25

Salute all the brethren with a holy kiss. I 26, 27
adjure you by the Lord that this epistle be read
[7] Many ancient authorities insert *holy.* unto all the [7]brethren.

The grace of our Lord Jesus Christ be with you. 28

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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1 1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father
2 and the Lord Jesus Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.
3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another
4 aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflic-
5 tions which ye endure; *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom
6 of God, for which ye also suffer: if so be that it is a righteous thing with God to recompense
7 affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels
8 of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord
9 Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from
10 the glory of his might, when he shall come to be glorified in his saints, and to be marvelled

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at in all them that believed (because our testimony unto you was believed) in that day. To 11
which end we also pray always for you, that
our God may count you worthy of your calling,
[1] Gr. *good pleasure of goodness.* and fulfil every [1]desire of goodness and *every*
work of faith, with power; that the name of 12
our Lord Jesus may be glorified in you, and ye
in him, according to the grace of our God and
the Lord Jesus Christ.

[2] Gr. *in behalf of.* Now we beseech you, brethren, [2]touching the 1 2
[3] Gr. *presence.* [3]coming of our Lord Jesus Christ, and our
gathering together unto him; to the end that 2
ye be not quickly shaken from your mind, nor
yet be troubled, either by spirit, or by word,
or by epistle as from us, as that the day of
the Lord is *now* present; let no man beguile 3
you in any wise: for *it will not be*, except the
[4] Many ancient authorities read *lawlessness.* falling away come first, and the man of [4]sin be
revealed, the son of perdition, he that opposeth 4
and exalteth himself against all that is called
[5] Gr. *an object of worship.* God or [5]that is worshipped; so that he sitteth
[6] Or, *sanctuary* in the [6]temple of God, setting himself forth
as God. Remember ye not, that, when I was 5
yet with you, I told you these things? And 6
now ye know that which restraineth, to the end
that he may be revealed in his own season. For 7
the mystery of lawlessness doth already work:
[7] Or, *only until he that now restraineth be taken &c.* [7]only *there is* one that restraineth now, until he
be taken out of the way. And then shall be 8
[8] Some ancient authorities omit *Jesus.* revealed the lawless one, whom the Lord [8]Jesus
[9] Some ancient authorities read *consume.* shall [9]slay with the breath of his mouth, and
bring to nought by the manifestation of his
[10] Gr. *power and signs and wonders of falsehood.* [3]coming; *even he*, whose [3]coming is according 9
to the working of Satan with all [10]power and
signs and lying wonders, and with all deceit of 10
unrighteousness for them that are perishing;
because they received not the love of the truth,
that they might be saved. And for this cause 11

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God sendeth them a working of error, that they
12 should believe a lie: that they all might be
judged who believed not the truth, but had
pleasure in unrighteousness.
13 But we are bound to give thanks to God
alway for you, brethren beloved of the Lord,
for that God chose you [1] from the beginning
unto salvation in sanctification of the Spirit
14 and [2] belief of the truth: whereunto he called
you through our gospel, to the obtaining of
15 the glory of our Lord Jesus Christ. So then,
brethren, stand fast, and hold the traditions
which ye were taught, whether by word, or by
epistle of ours.
16 Now our Lord Jesus Christ himself, and
God our Father which loved us and gave us
eternal comfort and good hope through grace,
17 comfort your hearts and stablish them in every
good work and word.
3 1 Finally, brethren, pray for us, that the word
of the Lord may run and be glorified, even as
2 also *it is* with you; and that we may be deli-
vered from unreasonable and evil men; for all
3 have not [3] faith. But the Lord is faithful, who
shall stablish you, and guard you from [4] the
4 evil *one*. And we have confidence in the Lord
touching you, that ye both do and will do the
5 things which we command. And the Lord
direct your hearts into the love of God, and
into the patience of Christ.
6 Now we command you, brethren, in the name
of our Lord Jesus Christ, that ye withdraw
yourselves from every brother that walketh dis-
orderly, and not after the tradition which [5] they
7 received of us. For yourselves know how ye
ought to imitate us: for we behaved not our-
8 selves disorderly among you; neither did we
eat bread for nought at any man's hand, but

[1] Many ancient authorities read *as first-fruits.*
[2] Or, *faith*
[3] Or, *the faith*
[4] Or, *evil*
[5] Some ancient authorities read *ye.*

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in labour and travail, working night and day,
that we might not burden any of you: not 9
because we have not the right, but to make our-
selves an ensample unto you, that ye should
imitate us. For even when we were with you, 10
this we commanded you, If any will not work,
neither let him eat. For we hear of some that 11
walk among you disorderly, that work not at
all, but are busybodies. Now them that are 12
such we command and exhort in the Lord
Jesus Christ, that with quietness they work,
and eat their own bread. But ye, brethren, 13
be not weary in well-doing. And if any man 14
obeyeth not our word by this epistle, note that
man, that ye have no company with him, to the
end that he may be ashamed. And *yet* count 15
him not as an enemy, but admonish him as a
brother.

Now the Lord of peace himself give you 16
peace at all times in all ways. The Lord be
with you all.

The salutation of me Paul with mine own 17
hand, which is the token in every epistle: so I
write. The grace of our Lord Jesus Christ be 18
with you all.

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

1 1 PAUL, an apostle of Christ Jesus according to
the commandment of God our Saviour, and
2 Christ Jesus our hope; unto Timothy, my true
child in faith: Grace, mercy, peace, from God
the Father and Christ Jesus our Lord.
3 As I exhorted thee to tarry at Ephesus,
when I was going into Macedonia, that thou
mightest charge certain men not to teach a
4 different doctrine, neither to give heed to fables
and endless genealogies, the which minister ques-
tionings, rather than a [1]dispensation of God
5 which is in faith; *so do I now.* But the end
of the charge is love out of a pure heart and
6 a good conscience and faith unfeigned: from
which things some having [2]swerved have turned
7 aside unto vain talking; desiring to be teachers
of the law, though they understand neither
what they say, nor whereof they confidently
8 affirm. But we know that the law is good, if
9 a man use it lawfully, as knowing this, that law
is not made for a righteous man, but for the
lawless and unruly, for the ungodly and sinners,
for the unholy and profane, for [3]murderers of
fathers and [3]murderers of mothers, for man-
10 slayers, for fornicators, for abusers of them-
selves with men, for men-stealers, for liars, for

[1] Or, *stewardship*

[2] Gr. *missed the mark*

[3] Or, *smiters*

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false swearers, and if there be any other thing
[1] Gr. *healthful.* contrary to the [1]sound [2]doctrine; according to 11
[2] Or, *teaching* the gospel of the glory of the blessed God, which was committed to my trust.

[3] Some ancient authorities read *enableth.*

I thank him that [3]enabled me, *even* Christ 12
Jesus our Lord, for that he counted me faithful, appointing me to *his* service; though I was 13
before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our 14
Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the say- 15
ing, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I 16
obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the 17
[4] Gr. *of the ages.* King [4]eternal, incorruptible, invisible, the only
[5] Gr. *unto the ages of the ages.* God, *be* honour and glory [5]for ever and ever. Amen.

This charge I commit unto thee, my child 18
Timothy, according to the prophecies which
[6] Or, *led the way to thee* [6]went before on thee, that by them thou mayest war the good warfare; holding faith and a good 19
conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom 20
I delivered unto Satan, that they might be taught not to blaspheme.

[7] Gr. *to make supplications, &c.*

I exhort therefore, first of all, [7]that supplica- 2 1
tions, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in 2
high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is 3
good and acceptable in the sight of God our Saviour; who willeth that all men should be 4

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saved, and come to the knowledge of the truth.
5 For there is one God, one mediator also between God and men, *himself* man, Christ Jesus,
6 who gave himself a ransom for all; the testi-
7 mony *to be borne* in its own times; whereunto I was appointed a [1]preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

[1] Gr. *herald.*

8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and
9 [2]disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and
10 gold or pearls or costly raiment; but (which becometh women professing godliness) through
11 good works. Let a woman learn in quietness
12 with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but
13 to be in quietness. For Adam was first formed,
14 then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into
15 transgression: but she shall be saved through [3]the childbearing, if they continue in faith and love and sanctification with sobriety.

[2] Or, *doubting*

[3] Or, *her childbearing*

3 1 [4]Faithful is the saying, If a man seeketh the office of a [5]bishop, he desireth a good work.
2 The [5]bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt
3 to teach; [6]no brawler, no striker; but gentle,
4 not contentious, no lover of money; one that ruleth well his own house, having *his* children
5 in subjection with all gravity; (but if a man knoweth not how to rule his own house, how
6 shall he take care of the church of God?) not a novice, lest being puffed up he fall into the
7 [7]condemnation of the devil. Moreover he must have good testimony from them that are with-

[4] Some connect the words *Faithful is the saying* with the preceding paragraph.

[5] Or, *overseer*

[6] Or, *not quarrelsome over wine*

[7] Gr. *judgement.*

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out; lest he fall into reproach and the snare of the devil. Deacons in like manner *must be* 8
grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the 9
mystery of the faith in a pure conscience. And 10
let these also first be proved; then let them serve as deacons, if they be blameless. Women 11
in like manner *must be* grave, not slanderers, temperate, faithful in all things. Let deacons 12
be husbands of one wife, ruling *their* children and their own houses well. For they that have 13
served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

These things write I unto thee, hoping to 14
come unto thee shortly; but if I tarry long, that 15
thou mayest know [1]how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and [2]ground of the truth. And without controversy great is 16
the mystery of godliness; [3]He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

But the Spirit saith expressly, that in later 1 4
times some shall fall away from the faith, giving heed to seducing spirits and doctrines of [4]devils, through the hypocrisy of men that 2
speak lies, [5]branded in their own conscience as with a hot iron; forbidding to marry, *and* 3
commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For 4
every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of 5
God and prayer.

If thou put the brethren in mind of these 6

[1] Or, *how thou oughtest to behave thyself*

Or, *stay*

[3] The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

[4] Gr. *demons*.

[5] Or, *seared*

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things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed
7 *until now*: but refuse profane and old wives' fables. And exercise thyself unto godliness:
8 for bodily exercise is profitable [1]for a little; but godliness is profitable for all things, having promise of the life which now is, and of that
9 which is to come. Faithful is the saying, and
10 worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men,
11 specially of them that believe. These things
12 command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in
13 faith, in purity. Till I come, give heed to
14 reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the
15 hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy
16 progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

[1] Or, *for little*

5 1 Rebuke not an elder, but exhort him as a
2 father; the younger men as brethren: the elder women as mothers; the younger as sisters,
3 in all purity. Honour widows that are widows
4 indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of
5 God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and
6 day. But she that giveth herself to pleasure is

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dead while she liveth. These things also com- 7
mand, that they may be without reproach. But 8
if any provideth not for his own, and specially
his own household, he hath denied the faith,
and is worse than an unbeliever. Let none be 9
enrolled as a widow under threescore years old,
having been the wife of one man, well reported 10
of for good works; if she hath brought up chil-
dren, if she hath used hospitality to strangers,
if she hath washed the saints' feet, if she hath
relieved the afflicted, if she hath diligently fol-
lowed every good work. But younger widows 11
refuse: for when they have waxed wanton
against Christ, they desire to marry; having 12
condemnation, because they have rejected their
first faith. And withal they learn also *to be* idle, 13
going about from house to house; and not only
idle, but tattlers also and busybodies, speaking
things which they ought not. I desire therefore 14
[1] Or, women that the younger [1]*widows* marry, bear children,
rule the household, give none occasion to the ad-
versary for reviling: for already some are turned 15
aside after Satan. If any woman that believeth 16
hath widows, let her relieve them, and let not
the church be burdened; that it may relieve
them that are widows indeed.

Let the elders that rule well be counted 17
worthy of double honour, especially those who
labour in the word and in teaching. For the 18
scripture saith, Thou shalt not muzzle the ox
when he treadeth out the corn. And, The
labourer is worthy of his hire. Against an 19
elder receive not an accusation, except at *the*
mouth of two or three witnesses. Them that 20
sin reprove in the sight of all, that the rest also
may be in fear. I charge *thee* in the sight of 21
God, and Christ Jesus, and the elect angels,
[2] Or, *preference* that thou observe these things without [2] pre-

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22 judice, doing nothing by partiality. Lay hands
hastily on no man, neither be partaker of other
23 men's sins: keep thyself pure. Be no longer a
drinker of water, but use a little wine for thy
stomach's sake and thine often infirmities.
24 Some men's sins are evident, going before
unto judgement; and some men also they fol-
25 low after. In like manner also [1] there are good
works that are evident; and such as are other-
wise cannot be hid.

[1] Gr. *the works that are good are evident.*

6 1 Let as many as are [2]servants under the yoke
count their own masters worthy of all honour,
that the name of God and the doctrine be not
2 blasphemed. And they that have believing
masters, let them not despise them, because
they are brethren; but let them serve them the
rather, because they that [3]partake of the bene-
fit are believing and beloved. These things
teach and exhort.

[2] Gr. *bond-servants.*

[3] Or, *lay hold of*

3 If any man teacheth a different doctrine, and
consenteth not to [4]sound words, *even* the words
of our Lord Jesus Christ, and to the doctrine
4 which is according to godliness; he is puffed
up, knowing nothing, but [5]doting about ques-
tionings and disputes of words, whereof cometh
5 envy, strife, railings, evil surmisings, wrang-
lings of men corrupted in mind and bereft of
the truth, supposing that godliness is a way of
6 gain. But godliness with contentment is great
7 gain: for we brought nothing into the world,
8 for neither can we carry anything out; but
having food and covering [6]we shall be there-
9 with content. But they that desire to be rich fall
into a temptation and a snare and many foolish
and hurtful lusts, such as drown men in de-
10 struction and perdition. For the love of money
is a root of all [7]kinds of evil: which some reach-
ing after have been led astray from the faith,

[4] Gr. *healthful.*

[5] Gr. *sick.*

[6] Or, *in these we shall have enough*

[7] Gr. *evils.*

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and have pierced themselves through with many sorrows.

But thou, O man of God, flee these things; 11
and follow after righteousness, godliness, faith,
love, patience, meekness. Fight the good fight 12
of the faith, lay hold on the life eternal, where-
unto thou wast called, and didst confess the
good confession in the sight of many witnesses.
I charge thee in the sight of God, who 13
[1] quickeneth all things, and of Christ Jesus, who
before Pontius Pilate witnessed the good con-
fession; that thou keep the commandment, 14
without spot, without reproach, until the appear-
ing of our Lord Jesus Christ: which in [2] its 15
own times he shall shew, who is the blessed
and only Potentate, the King of [3] kings, and
Lord of [4] lords; who only hath immortality, 16
dwelling in light unapproachable; whom no
man hath seen, nor can see: to whom *be*
honour and power eternal. Amen.

Charge them that are rich in this present 17
[5] world, that they be not highminded, nor have
their hope set on the uncertainty of riches,
but on God, who giveth us richly all things to
enjoy; that they do good, that they be rich in 18
good works, that they be ready to distribute,
[6] willing to communicate; laying up in store 19
for themselves a good foundation against the
time to come, that they may lay hold on the life
which is *life* indeed.

O Timothy, guard [7] that which is committed 20
unto *thee*, turning away from the profane bab-
blings and oppositions of the knowledge which
is falsely so called; which some professing 21
have [8] erred concerning the faith.

Grace be with you.

[1] Or, *preserveth all things alive*

[2] Or, *his*

[3] Gr. *them that reign as kings.*

[4] Gr. *them that rule as lords.*

[5] Or, *age*

[6] Or, *ready to sympathise*

[7] Gr. *the deposit.*

[8] Gr. *missed the mark.*

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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

1 1 PAUL, an apostle of Christ Jesus [1]by the will of God, according to the promise of the life
2 which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications,
4 night and day longing to see thee, remembering
5 thy tears, that I may be filled with [2]joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded,
6 in thee also. For the which cause I put thee in remembrance that thou [3]stir up the gift of God, which is in thee through the laying on of
7 my hands. For God gave us not a spirit of fearfulness; but of power and love and [4]discipline. Be not ashamed therefore of the testi-
8 mony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the
9 power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eter-
10 nal, but hath now been manifested by the

[1] Gr. *through.*

[2] Or, *joy in being reminded*

[3] Gr. *stir into flame.*

[4] Gr. *sobering*

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appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was 11
[1] Gr. *herald.* appointed a [1] preacher, and an apostle, and a teacher. For the which cause I suffer also these 12
things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that
[2] Or, *that which he hath committed unto me* Gr. *my deposit.* he is able to guard [2] that which I have committed unto him against that day. Hold the pattern of 13
[3] Gr. *healthful.* [3] sound words which thou hast heard from me, in faith and love which is in Christ Jesus. [4] That 14
[4] Gr. *The good deposit.* good thing which was committed unto *thee* guard through the [5] Holy Ghost which dwelleth in us.
[5] Or, *Holy Spirit* This thou knowest, that all that are in Asia 15
turned away from me; of whom are Phygelus and Hermogenes. The Lord grant mercy unto 16
the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when 17
he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find 18
mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

Thou therefore, my child, be strengthened in 1 2
the grace that is in Christ Jesus. And the things 2
which thou hast heard from me among many witnesses, the same commit thou to faithful men,
[6] Or, *Take thy part in suffering hardship, as &c.* who shall be able to teach others also. [6] Suffer 3
hardship with *me*, as a good soldier of Christ Jesus. No soldier on service entangleth himself 4
in the affairs of *this* life; that he may please him who enrolled him as a soldier. And if also a 5
man contend in the games, he is not crowned, except he have contended lawfully. The hus- 6
bandman that laboureth must be the first to partake of the fruits. Consider what I say; for the 7
Lord shall give thee understanding in all things. Remember Jesus Christ, risen from the dead, of 8

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the seed of David, according to my gospel:
9 wherein I suffer hardship unto bonds, as a
malefactor; but the word of God is not bound.
10 Therefore I endure all things for the elect's
sake, that they also may obtain the salvation
which is in Christ Jesus with eternal glory.
11 Faithful is the [1]saying: For if we died with
12 him, we shall also live with him: if we endure,
we shall also reign with him: if we shall deny
13 him, he also will deny us: if we are faithless,
he abideth faithful; for he cannot deny him-
self.

14 Of these things put them in remembrance,
charging *them* in the sight of [2]the Lord, that
they strive not about words, to no profit, to the
15 subverting of them that hear. Give diligence
to present thyself approved unto God, a work-
man that needeth not to be ashamed, [3]handling
16 aright the word of truth. But shun profane
babblings: for they will proceed further in un-
17 godliness, and their word will [4]eat as doth a
gangrene: of whom is Hymenæus and Philetus;
18 men who concerning the truth have [5]erred, say-
ing that [6]the resurrection is past already, and
19 overthrow the faith of some. Howbeit the firm
foundation of God standeth, having this seal,
The Lord knoweth them that are his: and, Let
every one that nameth the name of the Lord
20 depart from unrighteousness. Now in a great
house there are not only vessels of gold and of
silver, but also of wood and of earth; and some
21 unto honour, and some unto dishonour. If a
man therefore purge himself from these, he shall
be a vessel unto honour, sanctified, meet for the
master's use, prepared unto every good work.
22 But flee youthful lusts, and follow after
righteousness, faith, love, peace, with them that
23 call on the Lord out of a pure heart. But

[1] Or, *saying; for if &c.*

[2] Many ancient authorities read *God.*

[3] Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*

[4] Or, *spread*

[5] Gr. *missed the mark*

[6] Some ancient authorities read *a resurrection.*

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foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's 24
[1] servant must not strive, but be gentle towards
all, apt to teach, forbearing, in meekness [2] cor- 25
recting them that oppose themselves; if peradventure God may give them repentance unto
the knowledge of the truth, and they may [3] re- 26
cover themselves out of the snare of the devil,
having been [4] taken captive [5] by the Lord's servant unto the will of God.

[1] Gr. *bond-servant.*
[2] Or, *instructing*
[3] Gr. *return to soberness.*
[4] Gr. *taken alive.*
[5] Or, *by the devil, unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different.

But know this, that in the last days grievous 1 3
times shall come. For men shall be lovers of 2
self, lovers of money, boastful, haughty, railers,
disobedient to parents, unthankful, unholy, with- 3
out natural affection, implacable, slanderers,
without self-control, fierce, no lovers of good,
traitors, headstrong, puffed up, lovers of pleasure 4
rather than lovers of God; holding a form of 5
godliness, but having denied the power thereof:
from these also turn away. For of these are 6
they that creep into houses, and take captive
silly women laden with sins, led away by divers
lusts, ever learning, and never able to come to 7
the knowledge of the truth. And like as Jannes 8
and Jambres withstood Moses, so do these also
withstand the truth; men corrupted in mind,
reprobate concerning the faith. But they shall 9
proceed no further: for their folly shall be evident unto all men, as theirs also came to be.
But thou didst follow my teaching, conduct, 10
purpose, faith, longsuffering, love, patience, per- 11
secutions, sufferings; what things befell me at
Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord
delivered me. Yea, and all that would live 12
godly in Christ Jesus shall suffer persecution.
But evil men and impostors shall wax worse and 13
worse, deceiving and being deceived. But abide 14

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thou in the things which thou hast learned and hast been assured of, knowing of [1] whom thou
15 hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith
16 which is in Christ Jesus. [2] Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for [3] instruction which is
17 in righteousness: that the man of God may be complete, furnished completely unto every good work.

4 1 [4] I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom;
2 preach the word; be instant in season, out of season; [5] reprove, rebuke, exhort, with all long-
3 suffering and teaching. For the time will come when they will not endure the [6] sound [7] doctrine; but, having itching ears, will heap to themselves
4 teachers after their own lusts; and will turn away their ears from the truth, and turn aside
5 unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist,
6 fulfil thy ministry. For I am already being [8] offered, and the time of my departure is
7 come. I have fought the good fight, I have finished the course, I have kept the faith:
8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

9 Do thy diligence to come shortly unto me:
10 for Demas forsook me, having loved this present [9] world, and went to Thessalonica;
11 Crescens to [10] Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering.

[1] Gr. *what persons.*

[2] Or, *Every scripture* is *inspired of God, and profitable*

[3] Or, *discipline*

[4] Or, *I testify, in the sight... dead, both of his appearing &c.*

[5] Or, *bring to the proof*

[6] Gr. *healthful.*

[7] Or, *teaching*

[8] Gr. *poured out as a drink-offering.*

[9] Or, *age*

[10] Or, *Gaul*

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But Tychicus I sent to Ephesus. The cloke 12,13
that I left at Troas with Carpus, bring when
thou comest, and the books, especially the
[1] Gr. *shewed.* parchments. Alexander the coppersmith [1] did 14
me much evil: the Lord will render to him
according to his works: of whom be thou ware 15
also; for he greatly withstood our words. At 16
my first defence no one took my part, but all
forsook me: may it not be laid to their account.
[2] Or, *gave me power* But the Lord stood by me, and [2] strengthened 17
[3] Or, *proclamation* me; that through me the [3] message might be
fully proclaimed, and that all the Gentiles
might hear: and I was delivered out of the
mouth of the lion. The Lord will deliver me 18
from every evil work, and will save me unto
his heavenly kingdom: to whom *be* the glory
[4] Gr. *unto the ages of the ages.* [4] for ever and ever. Amen.

Salute Prisca and Aquila, and the house of 19
Onesiphorus. Erastus abode at Corinth: but 20
Trophimus I left at Miletus sick. Do thy 21
diligence to come before winter. Eubulus
saluteth thee, and Pudens, and Linus, and
Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with 22
you.

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THE EPISTLE OF PAUL TO

TITUS.

1 1 PAUL, a [1]servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is
2 according to godliness, in hope of eternal life, which God, who cannot lie, promised before
3 times eternal; but in [2]his own seasons manifested his word in the [3]message, wherewith I was intrusted according to the commandment
4 of God our Saviour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.
5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I
6 gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.
7 For the [4]bishop must be blameless, as God's steward; not selfwilled, not soon angry, [5]no brawler, no striker, not greedy of filthy lucre;
8 but given to hospitality, a lover of good,
9 soberminded, just, holy, temperate; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the [6]sound [7]doctrine, and to convict the gainsayers.

[1] Gr. *bond-servant.*

[2] Or, *its*

[3] Or, *proclamation*

[4] Or, *overseer*

[5] Or, *not quarrelsome over wine*

[6] Gr. *healthful.*

[7] Or, *teaching*

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For there are many unruly men, vain talkers 10
and deceivers, specially they of the circum-
cision, whose mouths must be stopped; men 11
who overthrow whole houses, teaching things
which they ought not, for filthy lucre's sake.
One of themselves, a prophet of their own, said, 12
[1] Gr. *bellies.* Cretans are alway liars, evil beasts, idle [1]glut-
tons. This testimony is true. For which cause 13
[2] Gr. *healthy.* reprove them sharply, that they may be [2]sound
in the faith, not giving heed to Jewish fables, 14
and commandments of men who turn away
from the truth. To the pure all things are 15
pure: but to them that are defiled and unbe-
lieving nothing is pure; but both their mind
and their conscience are defiled. They profess 16
that they know God; but by their works they
deny him, being abominable, and disobedient,
and unto every good work reprobate.

But speak thou the things which befit the 1 2
[3] Gr. *health-ful.* [3]sound [4]doctrine: that aged men be temperate, 2
[4] Or, *teaching* grave, soberminded, [3]sound in faith, in love, in
patience: that aged women likewise be reverent 3
in demeanour, not slanderers nor enslaved to
much wine, teachers of that which is good; that 4
they may train the young women to love their
husbands, to love their children, *to be* sober- 5
minded, chaste, workers at home, kind, being
in subjection to their own husbands, that the
word of God be not blasphemed: the younger 6
men likewise exhort to be soberminded: in all 7
things shewing thyself an ensample of good
works; in thy doctrine *shewing* uncorruptness,
gravity, sound speech, that cannot be con- 8
demned; that he that is of the contrary part
may be ashamed, having no evil thing to say of
[5] Gr. *bond-servants.* us. *Exhort* [5]servants to be in subjection to 9
their own masters, *and* to be well-pleasing *to them*
in all things; not gainsaying; not purloining, 10

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but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all
11 things. For the grace of God [1]hath appeared,
12 bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously
13 and godly in this present [2]world; looking for the blessed hope and appearing of the glory [3]of
14 our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
15 These things speak and exhort and reprove with all [4]authority. Let no man despise thee.
3 1 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be
2 ready unto every good work, to speak evil of no man, not to be contentious, to be gentle,
3 shewing all meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one
4 another. But when the kindness of God our
5 Saviour, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the [5]washing of regeneration [6]and
6 renewing of the [7]Holy Ghost, which he poured out upon us richly, through Jesus Christ our
7 Saviour; that, being justified by his grace, we might be made [8]heirs according to the hope
8 of eternal life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to [9]maintain good works. These things are good and profitable
9 unto men: but shun foolish questionings, and

[1] Or, *hath appeared to all men, bringing salvation*
[2] Or, *age*
[3] Or, *of the great God and our Saviour*
[4] Gr. *commandment.*
[5] Or, *laver*
[6] Or, *and* through *renewing*
[7] Or, *Holy Spirit*
[8] Or, *heirs, according to hope, of eternal life*
[9] Or, *profess honest occupations*

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genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A 10
man that is [1]heretical after a first and second
admonition [2]refuse; knowing that such a one 11
is perverted, and sinneth, being self-condemned.

When I shall send Artemas unto thee, or 12
Tychicus, give diligence to come unto me to
Nicopolis: for there I have determined to
winter. Set forward Zenas the lawyer and 13
Apollos on their journey diligently, that nothing
be wanting unto them. And let our *people* also 14
learn to [3]maintain good works for necessary
[4]uses, that they be not unfruitful.

All that are with me salute thee. Salute 15
them that love us in faith.

Grace be with you all.

[1] Or, *factious*
[2] Or, *avoid*
[3] Or *profess honest occupations*
[4] Or, *wants*

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THE EPISTLE OF PAUL TO

PHILEMON.

1 PAUL, a prisoner of Christ Jesus, and Timothy
[1]our brother, to Philemon our beloved and
2 fellow-worker, and to Apphia [2]our sister, and
to Archippus our fellow-soldier, and to the
3 church in thy house: Grace to you and peace
from God our Father and the Lord Jesus
Christ.

4 I thank my God always, making mention of
5 thee in my prayers, hearing of [3]thy love, and
of the faith which thou hast toward the Lord
6 Jesus, and toward all the saints; that the
fellowship of thy faith may become effectual,
in the knowledge of every good thing which
7 is in [4]you, unto Christ. For I had much joy
and comfort in thy love, because the hearts
of the saints have been refreshed through thee,
brother.

8 Wherefore, though I have all boldness in
Christ to enjoin thee that which is befitting,
9 yet for love's sake I rather beseech, being such
a one as Paul [5]the aged, and now a prisoner
10 also of Christ Jesus: I beseech thee for my
child, whom I have begotten in my bonds,
11 [6]Onesimus, who was aforetime unprofitable to
thee, but now is profitable to thee and to me:
12 whom I have sent back to thee in his own
13 person, that is, my very heart: whom I would
fain have kept with me, that in thy behalf he

[1] Gr. *the brother.*
[2] Gr *the sister.*
[3] Or, *thy love and faith*
[4] Many ancient authorities read *us.*
[5] Or, *an ambassador, and now &c.*
[6] The Greek word means *Helpful.*

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might minister unto me in the bonds of the gospel: but without thy mind I would do 14
nothing; that thy goodness should not be as
of necessity, but of free will. For perhaps he 15
was therefore parted *from thee* for a season,
that thou shouldest have him for ever; no 16
[1] Gr. *bond-servant.* longer as a [1]servant, but more than a [1]servant,
a brother beloved, specially to me, but how
much rather to thee, both in the flesh and in
the Lord. If then thou countest me a partner, 17
receive him as myself. But if he hath wronged 18
thee at all, or oweth *thee* aught, put that to
mine account; I Paul write it with mine own 19
hand, I will repay it: that I say not unto thee
how that thou owest to me even thine own self
[2] Or, *help* besides. Yea, brother, let me have [2]joy of 20
thee in the Lord: refresh my heart in Christ.
Having confidence in thine obedience I write 21
unto thee, knowing that thou wilt do even
beyond what I say. But withal prepare me 22
also a lodging: for I hope that through your
prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, 23
[3] Some ancient authorities read *the.* saluteth thee; *and so do* Mark, Aristarchus, 24
Demas, Luke, my fellow-workers.

[4] Many ancient authorities omit *Amen.* The grace of [3]our Lord Jesus Christ be with 25
your spirit. [4]Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS.

1 1 God, having of old time spoken unto the
fathers in the prophets by divers portions and
2 in divers manners, hath at the end of these
days spoken unto us in [1]*his* Son, whom he
appointed heir of all things, through whom
3 also he made the [2]worlds; who being the
effulgence of his glory, and [3]the very image of
his substance, and upholding all things by the
word of his power, when he had made purification of sins, sat down on the right hand
4 of the Majesty on high; having become by so
much better than the angels, as he hath inherited a more excellent name than they.
5 For unto which of the angels said he at any
time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

6 [4]And when he again [5]bringeth in the firstborn
into [6]the world he saith, And let all the
7 angels of God worship him. And of the angels
he saith,

Who maketh his angels [7]winds,
And his ministers a flame of fire:

8 but of the Son *he saith*,

Thy throne, O God, is for ever and ever;

[1] Gr. *a Son.*
[2] Gr. *ages.*
[3] Or, *the impress of his substance*
[4] Or, *And again, when he bringeth in*
[5] Or, *shall have brought in*
[6] Gr. *the inhabited earth.*
[7] Or, *spirits*

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And the sceptre of uprightness is the sceptre
of [1]thy kingdom.
Thou hast loved righteousness, and hated 9
iniquity;
Therefore God, thy God, hath anointed
thee
With the oil of gladness above thy fellows.
And, 10
Thou, Lord, in the beginning hast laid the
foundation of the earth,
And the heavens are the works of thy
hands:
They shall perish; but thou continuest: 11
And they all shall wax old as doth a gar-
ment;
And as a mantle shalt thou roll them up, 12
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.
But of which of the angels hath he said at 13
any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of
thy feet?
Are they not all ministering spirits, sent forth 14
to do service for the sake of them that shall
inherit salvation?

Therefore we ought to give the more earnest 1 2
heed to the things that were heard, lest haply
we drift away *from them.* For if the word 2
spoken through angels proved stedfast, and
every transgression and disobedience received
a just recompense of reward; how shall we 3
escape, if we neglect so great salvation? which
having at the first been spoken through the
Lord, was confirmed unto us by them that
heard; God also bearing witness with them, 4
both by signs and wonders, and by manifold

[1] The two oldest Greek manuscripts read *his.*

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powers, and by [1]gifts of the [2]Holy Ghost, according to his own will.

5 For not unto angels did he subject [3]the
6 world to come, whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
7 Thou madest him [4]a little lower than the angels;
Thou crownedst him with glory and honour,
[5]And didst set him over the works of thy hands:
8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected
9 to him. But we behold him who hath been made [4]a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God
10 he should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, [6]in bringing many sons unto glory, to make the [7]author of their sal-
11 vation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed
12 to call them brethren, saying,

I will declare thy name unto my brethren,
In the midst of the [8]congregation will I sing thy praise.

13 And again, I will put my trust in him. And again, Behold, I and the children which God
14 hath given me. Since then the children are sharers in [9]flesh and blood, he also himself in like manner partook of the same; that through death he [10]might bring to nought

[1] Gr. *distributions.*
[2] Or, *Holy Spirit*: and so throughout this book.
[3] Gr. *the inhabited earth.*
[4] Or, *for a little while lower*
[5] Many authorities omit *And didst... hands.*
[6] Or, *having brought*
[7] Or, *captain*
[8] Or, *church*
[9] Gr. *blood and flesh.*
[10] Or, *may*

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him that [1]had the power of death, that is, the devil; and [2]might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. [3]For [4]in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful to him that [5]appointed him, as also was Moses in all [6]his house. For he hath been counted worthy of more glory than Moses, by so much as he that [7]built the house hath more honour than the house. For every house is [7]builded by some one; but he that [7]built all things is God. And Moses indeed was faithful in all [6]his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over [6]his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, even as the Holy Ghost saith,

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
[8]Wherewith your fathers tempted *me* by proving *me*,
And saw my works forty years.
Wherefore I was displeased with this generation,

[1] Or, *hath*
[2] Or, *may*
[3] Or, *For having been himself tempted in that wherein he hath suffered*
[4] Or, *wherein*
[5] Gr. *made.*
[6] That is, *God's house.* See Num. xii. 7.
[7] Or, *established*
[8] Or, *Where*

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And said, They do alway err in their heart:
But they did not know my ways;
11 As I sware in my wrath,
[1] They shall not enter into my rest.
12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in fall-
13 ing away from the living God: but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the
14 deceitfulness of sin: for we are become partakers [2] of Christ, if we hold fast the beginning
15 of our confidence firm unto the end: while it is said,

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.

16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by
17 Moses? And with whom was he displeased forty years? was it not with them that sinned,
18 whose [3] carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobe-
19 dient? And we see that they were not able to enter in because of unbelief.

4 1 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of
2 you should seem to have come short of it. For indeed we have had [4] good tidings preached unto us, even as also they: but the word of hearing did not profit them, because [5] they were not
3 united by faith with them that heard. [6] For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,
[1] They shall not enter into my rest:

although the works were finished from the
4 foundation of the world. For he hath said

[1] Gr. *If they shall enter.*

[2] Or, *with*

[3] Gr. *limbs.*

[4] Or, *a gospel*

[5] Some ancient authorities read *it was.*

[6] Some ancient authorities read *We therefore.*

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somewhere of the seventh *day* on this wise, And God rested on the seventh day from all his works; and in this *place* again, 5

[1] Gr. *If they shall enter.*

[1] They shall not enter into my rest.

Seeing therefore it remaineth that some should 6

[2] Or, *the gospel was*

enter thereinto, and they to whom [2] the good tidings were before preached failed to enter in because of disobedience, he again defineth a 7

[3] Or, *To-day, saying in David, after so long a time, as it hath been &c.*

certain day, [3] saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,
Harden not your hearts.

[4] Gr. *Jesus.*

For if [4] Joshua had given them rest, he would 8 not have spoken afterward of another day. There remaineth therefore a sabbath rest for 9 the people of God. For he that is entered into 10 his rest hath himself also rested from his works, as God did from his. Let us therefore give 11 diligence to enter into that rest, that no man

[5] Or, *into* Gr. *in.*

fall [5] after the same example of disobedience. For the word of God is living, and active, and 12 sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there 13 is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

Having then a great high priest, who hath 14 passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we 15 have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin. Let us therefore draw near 16 with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

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5 1 For every high priest, being taken from
among men, is appointed for men in things
pertaining to God, that he may offer both
2 gifts and sacrifices for sins: who can bear
gently with the ignorant and erring, for that he
3 himself also is compassed with infirmity; and
by reason thereof is bound, as for the people, so
4 also for himself, to offer for sins. And no man
taketh the honour unto himself, but when he
5 is called of God, even as was Aaron. So
Christ also glorified not himself to be made
a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up
prayers and supplications with strong crying
and tears unto him that was able to save him
[1]from death, and having been heard for his [1] Or, *out of*
8 godly fear, though he was a Son, yet learned
obedience by the things which he suffered;
9 and having been made perfect, he became unto
all them that obey him the [2]author of eternal [2] Gr. *cause.*
10 salvation; named of God a high priest after the
order of Melchizedek.

11 Of [3]whom we have many things to say, and [3] Or, *which*
hard of interpretation, seeing ye are become
12 dull of hearing. For when by reason of the
time ye ought to be teachers, ye have need
again [4]that some one teach you the rudiments [4] Or. *that* one *teach you which* be *the rudiments*
of the [5]first principles of the oracles of God; [5] Gr. *beginning.*
and are become such as have need of milk,
13 and not of solid food. For every one that
partaketh of milk is without experience of the
14 word of righteousness; for he is a babe. But
solid food is for [6]fullgrown men, *even* those who [6] Or, *perfect*

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by reason of use have their senses exercised to discern good and evil.

[1] Gr. *leave the word of the beginning of Christ.*
[2] Or, *full growth*
[3] Some ancient authorities read, even *the teaching of.*
[4] Or, *washings*
[5] Or, *having both tasted of . . . and being made . . . and having tasted &c.*
[6] Or, *tasted the word of God that it is good*
[7] Or, *the while*

Wherefore let us [1]cease to speak of the first 1 6
principles of Christ, and press on unto [2]perfection; not laying again a foundation of repentance from dead works, and of faith toward
God, [3]of the teaching of [4]baptisms, and of 2
laying on of hands, and of resurrection of the
dead, and of eternal judgement. And this will 3
we do, if God permit. For as touching those 4
who were once enlightened [5]and tasted of the
heavenly gift, and were made partakers of the
Holy Ghost, and [6]tasted the good word of God, 5
and the powers of the age to come, and *then* fell 6
away, it is impossible to renew them again unto
repentance; [7]seeing they crucify to themselves
the Son of God afresh, and put him to an
open shame. For the land which hath drunk 7
the rain that cometh oft upon it, and bringeth
forth herbs meet for them for whose sake it is
also tilled, receiveth blessing from God: but if 8
it beareth thorns and thistles, it is rejected and
nigh unto a curse; whose end is to be burned.

[8] Or, *are near to*

But, beloved, we are persuaded better things 9
of you, and things that [8]accompany salvation,
though we thus speak: for God is not un- 10
righteous to forget your work and the love
which ye shewed toward his name, in that ye
ministered unto the saints, and still do minister.
And we desire that each one of you may shew 11
the same diligence unto the [9]fulness of hope
even to the end: that ye be not sluggish, but 12
imitators of them who through faith and
patience inherit the promises.

[9] Or, *full assurance*

For when God made promise to Abraham, 13
since he could swear by none greater, he
sware by himself, saying, Surely blessing I will 14
bless thee, and multiplying I will multiply thee.

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15 And thus, having patiently endured, he ob-
16 tained the promise. For men swear by the
greater: and in every dispute of theirs the oath
17 is final for confirmation. Wherein God, being
minded to shew more abundantly unto the
heirs of the promise the immutability of his
18 counsel, [1]interposed with an oath: that by two
immutable things, in which it is impossible for
God to lie, we may have a strong encourage-
ment, who have fled for refuge to lay hold of
19 the hope set before us; which we have as an
anchor of the soul, *a hope* both sure and sted-
fast and entering into that which is within the
20 veil; whither as a forerunner Jesus entered
for us, having become a high priest for ever
after the order of Melchizedek.

[1] Gr. *mediated.*

7 1 For this Melchizedek, king of Salem, priest
of God Most High, who met Abraham return-
ing from the slaughter of the kings, and blessed
2 him, to whom also Abraham divided a tenth
part of all (being first, by interpretation, King
of righteousness, and then also King of Salem,
3 which is, King of peace; without father, without
mother, without genealogy, having neither begin-
ning of days nor end of life, but made like unto
the Son of God), abideth a priest continually.
4 Now consider how great this man was, unto
whom Abraham, the patriarch, gave a tenth out
5 of the chief spoils. And they indeed of the
sons of Levi that receive the priest's office
have commandment to take tithes of the
people according to the law, that is, of their
brethren, though these have come out of the
6 loins of Abraham: but he whose genealogy
is not counted from them hath taken tithes
of Abraham, and hath blessed him that hath
7 the promises. But without any dispute the
8 less is blessed of the better. And here men

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that die receive tithes; but there one, of whom it is witnessed that he liveth. And, so to say, 9 through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the 10 loins of his father, when Melchizedek met him.

Now if there was perfection through the 11 Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being 12 changed, there is made of necessity a change also [1]of the law. For he of whom these things 13 are said [2] belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung 14 out of Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* 15 is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a 16 carnal commandment, but after the power of an [3]endless life: for it is witnessed *of him*, 17

Thou art a priest for ever
After the order of Melchizedek.

For there is a disannulling of a foregoing 18 commandment because of its weakness and unprofitableness (for the law made nothing 19 perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as *it is* not without the 20 taking of an oath (for they indeed have been 21 made priests without an oath; but he with an oath [4] by him that saith [5] of him,

The Lord sware and will not repent himself,
Thou art a priest for ever);

by so much also hath Jesus become the surety 22 of a better [6]covenant. And they indeed have 23

[1] Or, *of law*

[2] Gr. *hath partaken of.* See ch. ii. 14.

[3] Gr. *indissoluble.*

[4] Or, *through*

[5] Or, *unto*

[6] Or, *testament*

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been made priests many in number, because
that by death they are hindered from continu-
24 ing: but he, because he abideth for ever, [1]hath
25 his priesthood [2]unchangeable. Wherefore also
he is able to save [3]to the uttermost them that
draw near unto God through him, seeing he
ever liveth to make intercession for them.
26 For such a high priest became us, holy,
guileless, undefiled, separated from sinners,
27 and made higher than the heavens; who
needeth not daily, like those high priests, to
offer up sacrifices, first for his own sins, and
then for the *sins* of the people: for this he
did once for all, when he offered up himself.
28 For the law appointeth men high priests,
having infirmity; but the word of the oath,
which was after the law, *appointeth* a Son,
perfected for evermore.

8 1 [4]Now [5]in the things which we are saying
the chief point *is this*: We have such a high
priest, who sat down on the right hand of the
2 throne of the Majesty in the heavens, a min-
ister of [6]the sanctuary, and of the true taber-
3 nacle, which the Lord pitched, not man. For
every high priest is appointed to offer both
gifts and sacrifices: wherefore it is necessary
that this *high priest* also have somewhat to
4 offer. Now if he were on earth, he would not
be a priest at all, seeing there are those who
5 offer the gifts according to the law; who serve
that which is a copy and shadow of the heavenly
things, even as Moses is warned *of God* when
he is about to [7]make the tabernacle: for, See,
saith he, that thou make all things according
to the pattern that was shewed thee in the
6 mount. But now hath he obtained a ministry
the more excellent, by how much also he is the
mediator of a better [8]covenant, which hath been

[1] Or, *hath a priesthood that doth not pass to another*
[2] Or, *inviolable*
[3] Gr. *completely.*
[4] Or, *Now to sum up what we are saying: We have &c.*
[5] Gr. *upon.*
[6] Or, *holy things*
[7] Or, *complete*
[8] Or, *testament*

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enacted upon better promises. For if that first 7
covenant had been faultless, then would no place
have been sought for a second. For finding 8
fault with them, he saith,

Behold, the days come, saith the Lord,
That I will [1]make a new [2]covenant with the
house of Israel and with the house of
Judah;
Not according to the [2]covenant that I made 9
with their fathers
In the day that I took them by the hand to
lead them forth out of the land of
Egypt;
For they continued not in my [2]covenant,
And I regarded them not, saith the Lord.
For this is the [2]covenant that [3]I will make 10
with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
And they shall not teach every man his 11
fellow-citizen,
And every man his brother, saying, Know
the Lord:
For all shall know me,
From the least to the greatest of them.
For I will be merciful to their iniquities, 12
And their sins will I remember no more.

In that he saith, A new *covenant*, he hath made 13
the first old. But that which is becoming old
and waxeth aged is nigh unto vanishing away.

Now even the first *covenant* had ordinances of 9
divine service, and its sanctuary, *a sanctuary* of
this world. For there was a tabernacle pre- 2
pared, the first, wherein [4]*were* the candlestick,
and the table, and [5]the shewbread; which is

[1] Gr. *accomplish.*
[2] Or, *testament*
[3] Gr. *I will covenant.*
[4] Or, are
[5] Gr. *the setting forth of the loaves.*

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called the Holy place. And after the second veil, the tabernacle which is called the Holy of holies; having a golden [1]censer, and the ark of the covenant overlaid round about with gold, wherein [2]*was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing [3]the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the [4]errors of the people: the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which *is* a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

But Christ having come a high priest of [5]the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse [6]your conscience from dead works

[1] Or, *altar of incense*

[2] Or, is

[3] Gr. *the propitiatory.*

[4] Gr. *ignorances.*

[5] Some ancient authorities read *the good things that are come.*

[6] Many ancient authorities read *our.*

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to serve the living God? And for this cause he 15
is the mediator of a new [1]covenant, that a death
having taken place for the redemption of the
transgressions that were under the first [1]cove-
nant, they that have been called may receive
the promise of the eternal inheritance. For 16
where a [1]testament is, there must of necessity
[2]be the death of him that made it. For a 17
[1]testament is of force [3]where there hath been
death: [4]for doth it ever avail while he that
made it liveth? Wherefore even the first *cove-* 18
nant hath not been dedicated without blood.
For when every commandment had been spoken 19
by Moses unto all the people according to the
law, he took the blood of the calves and the
goats, with water and scarlet wool and hyssop,
and sprinkled both the book itself, and all the
people, saying, This is the blood of the [1]cove- 20
nant which God commanded to you-ward.
Moreover the tabernacle and all the vessels of 21
the ministry he sprinkled in like manner with
the blood. And according to the law, I may 22
almost say, all things are cleansed with blood,
and apart from shedding of blood there is no
remission.

It was necessary therefore that the copies of 23
the things in the heavens should be cleansed
with these; but the heavenly things themselves
with better sacrifices than these. For Christ 24
entered not into a holy place made with hands,
like in pattern to the true; but into heaven
itself, now to appear before the face of God for
us: nor yet that he should offer himself often; 25
as the high priest entereth into the holy place
year by year with blood not his own; else 26
must he often have suffered since the foun-
dation of the world: but now once at the [5]end
of the ages hath he been manifested to put

[1] The Greek word here used signifies both *covenant* and *testament.*

[2] Gr. *be brought.*

[3] Gr. *over the dead.*

[4] Or, *for it doth never . . liveth.*

[5] Or, *consummation*

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27 away sin [1]by the sacrifice of himself. And
inasmuch as it is [2]appointed unto men once to
28 die, and after this *cometh* judgement; so Christ
also, having been once offered to bear the sins
of many, shall appear a second time, apart from
sin, to them that wait for him, unto salvation.

10 1 For the law having a shadow of the good
things to come, not the very image of the things,
[3]they can never with the same sacrifices year
by year, which they offer continually, make
2 perfect them that draw nigh. Else would
they not have ceased to be offered, because
the worshippers, having been once cleansed,
would have had no more conscience of sins?
3 But in those *sacrifices* there is a remembrance
4 made of sins year by year. For it is impossible
that the blood of bulls and goats should take
5 away sins. Wherefore when he cometh into
the world, he saith,

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
6 In whole burnt offerings and *sacrifices* for
sin thou hadst no pleasure:
7 Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

8 Saying above, Sacrifices and offerings and
whole burnt offerings and *sacrifices* for sin thou
wouldest not, neither hadst pleasure therein
(the which are offered according to the law),
9 then hath he said, Lo, I am come to do thy
will. He taketh away the first, that he may
10 establish the second. [4]By which will we have
been sanctified through the offering of the body
11 of Jesus Christ once for all. And every [5]priest
indeed standeth day by day ministering and
offering oftentimes the same sacrifices, the
12 which can never take away sins: but he, when

[1] Or, *by his sacrifice.*
[2] Gr. *laid up for.*
[3] Some ancient authorities read *it can.*
[4] Or, *In*
[5] Some ancient authorities read *high priest.*

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he had offered one sacrifice for [1]sins for ever,
sat down on the right hand of God; from hence- 13
forth expecting till his enemies be made the
footstool of his feet. For by one offering he 14
hath perfected for ever them that are sanctified.
And the Holy Ghost also beareth witness to 15
us: for after he hath said,

This is the [2]covenant that [3]I will make 16
with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;

then saith he,

And their sins and their iniquities will I 17
remember no more.

Now where remission of these is, there is no 18
more offering for sin.

Having therefore, brethren, boldness to enter 19
into the holy place by the blood of Jesus, by 20
the way which he dedicated for us, a new and
living way, through the veil, that is to say, his
flesh; and *having* a great priest over the house 21
of God; let us draw near with a true heart in 22
[4]fulness of faith, having our hearts sprinkled
from an evil [5]conscience, and our body washed
with pure water: let us hold fast the confession 23
of our hope that it waver not; for he is faithful
that promised: and let us consider one another 24
to provoke unto love and good works; not 25
forsaking the assembling of ourselves together,
as the custom of some is, but exhorting *one
another*; and so much the more, as ye see the
day drawing nigh.

For if we sin wilfully after that we have re- 26
ceived the knowledge of the truth, there re-
maineth no more a sacrifice for sins, but a 27
certain fearful expectation of judgement, and a
[6]fierceness of fire which shall devour the adver-

[1] Or, *sins, for ever sat down &c.*

[2] Or, *testament*
[3] Gr. *I will covenant.*

[4] Or, *full assurance*
[5] Or, *conscience: and having our body washed with pure water, let us hold fast*

[6] Or, *jealousy*

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28 saries. A man that hath set at nought Moses'
law dieth without compassion on *the word of* two
29 or three witnesses: of how much sorer punish-
ment, think ye, shall he be judged worthy, who
hath trodden under foot the Son of God, and
hath counted the blood of the covenant, where-
with he was sanctified, [1]an unholy thing, and hath
30 done despite unto the Spirit of grace? For
we know him that said, Vengeance belongeth
unto me, I will recompense. And again, The
31 Lord shall judge his people. It is a fearful
thing to fall into the hands of the living God.
32 But call to remember the former days, in
which, after ye were enlightened, ye endured
33 a great conflict of sufferings; partly, being
made a gazingstock both by reproaches and
afflictions; and partly, becoming partakers with
34 them that were so used. For ye both had
compassion on them that were in bonds, and
took joyfully the spoiling of your possessions,
knowing [2]that [3]ye yourselves have a better
35 possession and an abiding one. Cast not away
therefore your boldness, which hath great
36 recompense of reward. For ye have need
of patience, that, having done the will of God,
ye may receive the promise.

37 For yet a very little while,
He that cometh shall come, and shall not
tarry.

38 But [4]my righteous one shall live by faith:
And if he shrink back, my soul hath no
pleasure in him.

39 But we are not [5]of them that shrink back
unto perdition; but of them that have faith
unto the [6]saving of the soul.

11 1 Now faith is [7]the assurance of *things* hoped
2 for, the [8]proving of things not seen. For
therein the elders had witness borne to them.

[1] Gr. *a common thing.*

[2] Or, *that ye have your own selves for a better possession*

[3] Some ancient authorities read *ye have for yourselves a better possession.*

[4] Some ancient authorities read *the righteous one.*

[5] Gr. *of shrinking back . . . but of faith.*

[6] Or, *gaining*

[7] Or, *the giving substance to*

[8] Or, *test*

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[1] Gr. *ages.*

By faith we understand that the [1] worlds have 3
been framed by the word of God, so that what
is seen hath not been made out of things which
do appear. By faith Abel offered unto God 4
a more excellent sacrifice than Cain, through
which he had witness borne to him that he was
righteous, [2] God bearing witness [3] in respect of
his gifts: and through it he being dead yet
speaketh. By faith Enoch was translated that 5
he should not see death; and he was not found,
because God translated him: for before his
translation he hath had witness borne to him
that he had been well-pleasing unto God: and 6
without faith it is impossible to be well-pleasing
unto him: for he that cometh to God must be-
lieve that he is, and *that* he is a rewarder of
them that seek after him. By faith Noah, 7
being warned *of God* concerning things not
seen as yet, moved with godly fear, prepared
an ark to the saving of his house; through
which he condemned the world, and became
heir of the righteousness which is according to
faith. By faith Abraham, when he was called, 8
obeyed to go out unto a place which he was to
receive for an inheritance; and he went out, not
knowing whither he went. By faith he became 9
a sojourner in the land of promise, as in a *land*
not his own, [4] dwelling in tents, with Isaac and
Jacob, the heirs with him of the same promise:
for he looked for the city which hath the foun- 10
dations, whose [5] builder and maker is God. By 11
faith even Sarah herself received power to con-
ceive seed when she was past age, since she
counted him faithful who had promised: where- 12
fore also there sprang of one, and him as good
as dead, *so many* as the stars of heaven in mul-
titude, and as the sand, which is by the sea-
shore, innumerable.

[2] The Greek text in this clause is somewhat uncertain.

[3] Or, *over his gifts*

[4] Or, *having taken up his abode in tents*

[5] Or, *architect*

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13 These all died [1]in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they
14 were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own.
15 And if indeed they had been mindful of that *country* from which they went out, they would
16 have had opportunity to return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

[1] Gr. *according to.*

17 By faith Abraham, being tried, [2]offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son*;
18 *even he* [3]to whom it was said, In Isaac shall thy
19 seed be called: accounting that God *is* able to raise up, even from the dead; from whence he
20 did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning
21 things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff.
22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his
23 bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not
24 afraid of the king's commandment. By faith Moses, when he was grown up, refused to be
25 called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a
26 season; accounting the reproach of [4]Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward.

[2] Gr. *hath offered up.*

[3] Or, *of*

[4] Or, *the Christ*

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By faith he forsook Egypt, not fearing the 27
wrath of the king: for he endured, as seeing
[1] Or, *instituted* Gr. *hath made.* him who is invisible. By faith he [1]kept the 28
passover, and the sprinkling of the blood, that
the destroyer of the firstborn should not touch
them. By faith they passed through the Red sea 29
as by dry land: which the Egyptians assaying
to do were swallowed up. By faith the walls of 30
Jericho fell down, after they had been compassed
about for seven days. By faith Rahab the harlot 31
perished not with them that were disobedient,
having received the spies with peace. And 32
what shall I more say? for the time will fail
me if I tell of Gideon, Barak, Samson, Jephthah;
of David and Samuel and the prophets: who 33
through faith subdued kingdoms, wrought right-
eousness, obtained promises, stopped the mouths
of lions, quenched the power of fire, escaped the 34
edge of the sword, from weakness were made
strong, waxed mighty in war, turned to flight
armies of aliens. Women received their dead 35
[2] Or *beaten to death* [3] Gr. *the redemption.* by a resurrection: and others were [2]tortured,
not accepting [3]their deliverance; that they might
obtain a better resurrection: and others had 36
trial of mockings and scourgings, yea, moreover
of bonds and imprisonment: they were stoned, 37
they were sawn asunder, they were tempted,
they were slain with the sword: they went
about in sheepskins, in goatskins; being desti-
tute, afflicted, evil entreated (of whom the 38
world was not worthy), wandering in deserts
and mountains and caves, and the holes of the
earth. And these all, having had witness borne 39
to them through their faith, received not the
[4] Or, *foreseen* promise, God having [4]provided some better 40
thing concerning us, that apart from us they
should not be made perfect.

Therefore let us also, seeing we are com- 1 **12**

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passed about with so great a cloud of witnesses, lay aside [1] every weight, and the sin which [2] doth so easily beset us, and let us run with
2 patience the race that is set before us, looking unto Jesus the [3] author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of
3 God. For consider him that hath endured such gainsaying of sinners against [4] themselves, that ye wax not weary, fainting in your souls.
4 Ye have not yet resisted unto blood, striving
5 against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
6 For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

7 [5] It is for chastening that ye endure; God dealeth with you as with sons; for what son is there
8 whom *his* father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.
9 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the
10 Father of [6] spirits, and live? For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may
11 be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised
12 thereby, *even the fruit* of righteousness. Wherefore [7] lift up the hands that hang down, and
13 the palsied knees; and make straight paths for

[1] Or, *all cumbrance*
[2] Or, *doth closely cling to us*
[3] Or, *is admired of many*
[4] Or, *captain*
[4] Many authorities, some ancient, read *himself.*
[5] Or, *Endure unto chastening*
[6] Or, *our spirits*
[7] Gr. *make straight.*

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your feet, that that which is lame be not [1] turned out of the way, but rather be healed.

[1] Or, *put out of joint*

Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully [2] lest *there be* any man that [3] falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled; [2] lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

14 15 16 17

[2] Or, *whether*
[3] Or, *falleth back from*

For ye are not come unto [4] *a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, *that* Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, [5] and to [6] innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new [7] covenant, and to the blood of sprinkling that speaketh better [8] than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him [9] that *warneth* from heaven: whose voice then shook the

18 19 20 21 22 23 24 25 26

[4] Or, *a palpable and kindled fire*
[5] Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*
[6] Gr. *myriads of angels.*
[7] Or, *testament*
[8] Or, *than Abel*
[9] Or, *that is from heaven*

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earth: but now he hath promised, saying, Yet
once more will I make to tremble not the earth
27 only, but also the heaven. And this *word*, Yet
once more, signifieth the removing of those
things that are shaken, as of things that have
been made, that those things which are not
28 shaken may remain. Wherefore, receiving a
kingdom that cannot be shaken, let us have
[1] grace, whereby we may offer service well- [1] Or, *thankfulness*
29 pleasing to God with [2] reverence and awe: for [2] Or, *godly fear*
our God is a consuming fire.

13 1, 2 Let love of the brethren continue. Forget
not to shew love unto strangers: for thereby
3 some have entertained angels unawares. Re-
member them that are in bonds, as bound with
them; them that are evil entreated, as being
4 yourselves also in the body. *Let* marriage *be*
had in honour among all, and *let* the bed *be* un-
defiled: for fornicators and adulterers God will
5 judge. [3] Be ye free from the love of money; [3] Gr. Let *your turn* of mind be *free*.
content with such things as ye have: for him-
self hath said, I will in no wise fail thee, neither
6 will I in any wise forsake thee. So that with
good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

7 Remember them that had the rule over you,
which spake unto you the word of God; and
considering the issue of their [4] life, imitate their [4] Gr. *manner of life*.
8 faith. Jesus Christ *is* the same yesterday and
9 to-day, *yea* and [5] for ever. Be not carried away [5] Gr. *unto the ages*.
by divers and strange teachings: for it is good
that the heart be stablished by grace; not by
meats, wherein they that [6] occupied themselves [6] Gr. *walked*.
10 were not profited. We have an altar, whereof
they have no right to eat which serve the taber-
11 nacle. For the bodies of those beasts, whose
blood is brought into the holy place [7] by the [7] Gr. *through*.

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high priest *as an offering* for sin, are burned
without the camp. Wherefore Jesus also, that 12
he might sanctify the people through his own
blood, suffered without the gate. Let us there- 13
fore go forth unto him without the camp, bearing
his reproach. For we have not here an abiding 14
city, but we seek after *the city* which is to come.
[1] Some ancient authorities omit *then.* Through him [1]then let us offer up a sacrifice of 15
praise to God continually, that is, the fruit of
lips which make confession to his name. But to 16
do good and to communicate forget not: for
with such sacrifices God is well pleased. Obey 17
them that have the rule over you, and submit *to*
them: for they watch in behalf of your souls, as
they that shall give account; that they may do
[2] Gr. *groaning.* this with joy, and not with [2]grief: for this *were*
unprofitable for you.

Pray for us: for we are persuaded that we 18
have a good conscience, desiring to live honestly
in all things. And I exhort *you* the more ex- 19
ceedingly to do this, that I may be restored to
you the sooner.

Now the God of peace, who brought again 20
from the dead the great shepherd of the sheep
[3] Or, *by* Gr. *in.* [3]with the blood of the eternal covenant, *even* our
Lord Jesus, make you perfect in every good 21
[4] Many ancient authorities read *work.* [4]thing to do his will, working in [5]us that which
is well-pleasing in his sight, through Jesus Christ;
[5] Many ancient authorities read *you.* to whom *be* the glory [6]for ever and ever. Amen.

[6] Gr. *unto the ages of the ages.* But I exhort you, brethren, bear with the 22
word of exhortation: for I have written unto
you in few words. Know ye that our brother 23
Timothy hath been set at liberty; with whom,
if he come shortly, I will see you.

Salute all them that have the rule over you, 24
and all the saints. They of Italy salute you.

Grace be with you all. Amen. 25

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THE GENERAL EPISTLE OF

JAMES.

1 1 JAMES, a [1]servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, [2]greeting.

2 Count it all joy, my brethren, when ye fall 3 into manifold [3]temptations; knowing that the 4 proof of your faith worketh patience. And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and up- 6 braideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven 7 by the wind and tossed. For let not that man think [4]that he shall receive any thing of the 8 Lord; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in 10 his high estate: and the rich, in that he is made low: because as the flower of the grass 11 he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive

[1] Gr. *bond-servant.*

[2] Gr. *wisheth joy.*

[3] Or, *trials*

[4] Or, *that a doubleminded man, unstable in all his ways, shall receive any thing of the Lord.*

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the crown of life, which *the Lord* promised to them that love him. Let no man say when 13
[1] Gr. *from.* he is tempted, I am tempted [1]of God: for God
[2] Or, *is untried in evil* [2]cannot be tempted with [3]evil, and he himself
[3] Gr. *evil things.* tempteth no man: but each man is [4]tempted, 14
[4] Or, *tempted by his own lust, being drawn away* by it, *and enticed* when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, 15
[5] Or, *giving* beareth sin: and the sin, when it is fullgrown, bringeth forth death. Be not deceived, my be- 16
loved brethren. Every good [5]gift and every 17
perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the 18
word of truth, that we should be a kind of first-fruits of his creatures.

[6] Or, *Know ye* [6]Ye know *this*, my beloved brethren. But 19
let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh 20
not the righteousness of God. Wherefore put- 21
[7] Or, *malice* ting away all filthiness and overflowing of [7]wick-
[8] Or, *inborn* edness, receive with meekness the [8]implanted word, which is able to save your souls. But be 22
ye doers of the word, and not hearers only, deluding your own selves. For if any one is 23
a hearer of the word, and not a doer, he is like
[9] Gr. *the face of his birth.* unto a man beholding [9]his natural face in a mirror: for he beholdeth himself, and goeth 24
away, and straightway forgetteth what manner of man he was. But he that looketh into the 25
perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed
[10] Or, *seemeth to be* in his doing. If any man [10]thinketh himself to 26
be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our 27
God and Father is this, to visit the fatherless

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and widows in their affliction, *and* to keep himself unspotted from the world.

2 1 My brethren, [1]hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of
2 persons. For if there come into your [2]synagogue a man with a gold ring, in fine clothing,
and there come in also a poor man in vile cloth-
3 ing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand
4 thou there, or sit under my footstool; [3]are ye not divided [4]in your own mind, and become
5 judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to
6 them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-
7 seats? Do not they blaspheme the honourable
8 name [5]by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye
9 do well: but if ye have respect of persons, ye commit sin, being convicted by the law as trans-
10 gressors. For whosoever shall keep the whole law, and yet stumble in one *point*, he is become
11 guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art
12 become a transgressor of the law. So speak ye, and so do, as men that are to be judged by
13 a law of liberty. For judgement *is* without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that
15 faith save him? If a brother or sister be naked,

[1] Or, *do ye, in accepting persons, hold the faith ... glory?*
[2] Or, *assembly*
[3] Or, *do ye not make distinctions*
[4] Or, *among yourselves*
[5] Gr. *which was called upon you.*

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and in lack of daily food, and one of you say 16
unto them, Go in peace, be ye warmed and
filled; and yet ye give them not the things need-
ful to the body; what doth it profit? Even so 17
faith, if it have not works, is dead in itself.
[1] Or, *But some one will say*
[1] Yea, a man will say, Thou hast faith, and I 18
have works: shew me thy faith apart from
thy works, and I by my works will shew thee
my faith. Thou believest that [2] God is one; 19
thou doest well: the [3] devils also believe, and
shudder. But wilt thou know, O vain man, 20
that faith apart from works is barren? Was not 21
Abraham our father justified by works, in that he
offered up Isaac his son upon the altar? [4] Thou 22
seest that faith wrought with his works, and by
works was faith made perfect; and the scripture 23
was fulfilled which saith, And Abraham believed
God, and it was reckoned unto him for right-
eousness; and he was called the friend of God.
Ye see that by works a man is justified, and not 24
only by faith. And in like manner was not also 25
Rahab the harlot justified by works, in that she
received the messengers, and sent them out
another way? For as the body apart from the 26
spirit is dead, even so faith apart from works
is dead.

[2] Some ancient authorities read *there is one God.*
[3] Gr. *demons.*
[4] Or, *Seest thou perfect?*

Be not many teachers, my brethren, knowing 1 3
that we shall receive [5] heavier judgement. For 2
in many things we all stumble. If any stumbleth
not in word, the same is a perfect man, able to
bridle the whole body also. Now if we put the 3
horses' bridles into their mouths, that they may
obey us, we turn about their whole body also.
Behold, the ships also, though they are so great, 4
and are driven by rough winds, are yet turned
about by a very small rudder, whither the im-
pulse of the steersman willeth. So the tongue 5
also is a little member, and boasteth great

[5] Gr. *greater.*

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things. Behold, [1]how much wood is kindled by
6 how small a fire! And the tongue is [2]a fire:
[3]the world of iniquity among our members is
the tongue, which defileth the whole body, and
setteth on fire the wheel of [4]nature, and is set
7 on fire by hell. For every [5]kind of beasts and
birds, of creeping things and things in the sea,
is tamed, and hath been tamed [6]by [7]mankind:
8 but the tongue can no man tame; *it is* a rest-
9 less evil, *it is* full of deadly poison. Therewith
bless we the Lord and Father; and therewith
curse we men, which are made after the like-
10 ness of God: out of the same mouth cometh
forth blessing and cursing. My brethren, these
11 things ought not so to be. Doth the fountain
send forth from the same opening sweet *water*
12 and bitter? can a fig tree, my brethren, yield
olives, or a vine figs? neither *can* salt water
yield sweet.

13 Who is wise and understanding among you?
let him shew by his good life his works in
14 meekness of wisdom. But if ye have bitter
jealousy and faction in your heart, glory not
15 and lie not against the truth. This wisdom is
not *a wisdom* that cometh down from above,
16 but is earthly, [8]sensual, [9]devilish. For where
jealousy and faction are, there is confusion and
17 every vile deed. But the wisdom that is from
above is first pure, then peaceable, gentle, easy
to be intreated, full of mercy and good fruits,
18 without [10]variance, without hypocrisy. And the
fruit of righteousness is sown in peace [11]for
them that make peace.

4 1 Whence *come* wars and whence *come* fightings
among you? *come they* not hence, *even* of your
2 pleasures that war in your members? Ye
lust, and have not: ye kill, and [12]covet, and
cannot obtain: ye fight and war; ye have not,

[1] Or, *how great a forest*
[2] Or, *a fire, that world of iniquity: the tongue is among our members that which &c.*
[3] Or, *that world of iniquity, the tongue, is among our members that which &c.*
[4] Or, *birth*
[5] Gr. *nature.*
[6] Or, *unto*
[7] Gr. *the human nature.*
[8] Or, *natural* Or, *animal*
[9] Gr. *demoniacal.*
[10] Or, *doubtfulness* Or, *partiality*
[11] Or, *by*
[12] Gr. *are jealous.*

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because ye ask not. Ye ask, and receive not, 3
because ye ask amiss, that ye may spend *it* in
your pleasures. Ye adulteresses, know ye not 4
that the friendship of the world is enmity with
God? Whosoever therefore would be a friend
of the world maketh himself an enemy of God.
Or think ye that the scripture [1]speaketh in 5
vain? [2]Doth the spirit which [3]he made to dwell
in us long unto envying? But he giveth [4]more 6
grace. Wherefore *the scripture* saith, God re-
sisteth the proud, but giveth grace to the humble.
Be subject therefore unto God; but resist the 7
devil, and he will flee from you. Draw nigh to 8
God, and he will draw nigh to you. Cleanse
your hands, ye sinners; and purify your hearts,
ye doubleminded. Be afflicted, and mourn, and 9
weep: let your laughter be turned to mourning,
and your joy to heaviness. Humble yourselves 10
in the sight of the Lord, and he shall exalt you.

Speak not one against another, brethren. He 11
that speaketh against a brother, or judgeth his
brother, speaketh against the law, and judgeth
the law: but if thou judgest the law, thou art
not a doer of the law, but a judge. One *only* is 12
the lawgiver and judge, *even* he who is able to
save and to destroy: but who art thou that
judgest thy neighbour?

Go to now, ye that say, To-day or to-morrow 13
we will go into this city, and spend a year there,
and trade, and get gain: whereas ye know not 14
what shall be on the morrow. What is your
life? For ye are a vapour, that appeareth for
a little time, and then vanisheth away. [5]For 15
that ye ought to say, If the Lord will, we shall
both live, and do this or that. But now ye 16
glory in your vauntings: all such glorying is
evil. To him therefore that knoweth to do good, 17
and doeth it not, to him it is sin.

[1] Or, *saith in vain,*
[2] Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.*
Or, *That spirit which he made to dwell in us yearneth* for us *even unto jealous envy.*
[3] Some ancient authorities read *dwelleth in us.*
[4] Gr. *a greater grace.*
[5] Gr. *Instead of your saying.*

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5 1 Go to now, ye rich, weep and howl for your
2 miseries that are coming upon you. Your
riches are corrupted, and your garments are
3 moth-eaten. Your gold and your silver are
rusted; and their rust shall be for a testi-
mony [1]against you, and shall eat your flesh as
fire. Ye have laid up your treasure in the last
4 days. Behold, the hire of the labourers who
mowed your fields, which is of you kept back
by fraud, crieth out: and the cries of them
that reaped have entered into the ears of the
5 Lord of Sabaoth. Ye have lived delicately on
the earth, and taken your pleasure; ye have
nourished your hearts in a day of slaughter.
6 Ye have condemned, ye have killed the right-
eous *one*; he doth not resist you.
7 Be patient therefore, brethren, until the
[2]coming of the Lord. Behold, the husband-
man waiteth for the precious fruit of the earth,
being patient over it, until [3]it receive the early
8 and latter rain. Be ye also patient; stablish
your hearts: for the [2]coming of the Lord is at
9 hand. Murmur not, brethren, one against an-
other, that ye be not judged: behold, the judge
10 standeth before the doors. Take, brethren, for
an example of suffering and of patience, the
prophets who spake in the name of the Lord.
11 Behold, we call them blessed which endured:
ye have heard of the [4]patience of Job, and have
seen the end of the Lord, how that the Lord is
full of pity, and merciful.
12 But above all things, my brethren, swear not,
neither by the heaven, nor by the earth, nor by
any other oath: but [5]let your yea be yea, and your
nay, nay; that ye fall not under judgement.
13 Is any among you suffering? let him pray.
14 Is any cheerful? let him sing praise. Is any
among you sick? let him call for the elders of

[1] Or, *unto*

[2] Gr. *presence.*

[3] Or, *he*

[4] Or, *endurance*

[5] Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37.

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the church; and let them pray over him, [1]anointing him with oil in the name of the Lord: and 15
the prayer of faith shall save him that is sick,
and the Lord shall raise him up; and if he
have committed sins, it shall be forgiven him.
Confess therefore your sins one to another, and 16
pray one for another, that ye may be healed.
The supplication of a righteous man availeth
much in its working. Elijah was a man of like 17
[2]passions with us, and he prayed [3]fervently that
it might not rain; and it rained not on the
earth for three years and six months. And he 18
prayed again; and the heaven gave rain, and
the earth brought forth her fruit.

My brethren, if any among you do err from 19
the truth, and one convert him; [4]let him know, 20
that he which converteth a sinner from the
error of his way shall save a soul from death,
and shall cover a multitude of sins.

[1] Or, *having anointed*

[2] Or, *nature*

[3] Gr. *with prayer.*

[4] Some ancient authorities read *know ye.*

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THE FIRST EPISTLE GENERAL OF

PETER.

1 1 PETER, an apostle of Jesus Christ, to the elect
who are sojourners of the Dispersion in Pontus,
2 Galatia, Cappadocia, Asia, and Bithynia, accord-
ing to the foreknowledge of God the Father,
in sanctification of the Spirit, unto obedience
and sprinkling of the blood of Jesus Christ:
Grace to you and peace be multiplied.
3 Blessed *be* the God and Father of our Lord
Jesus Christ, who according to his great mercy
begat us again unto a living hope by the resur-
4 rection of Jesus Christ from the dead, unto an
inheritance incorruptible, and undefiled, and that
fadeth not away, reserved in heaven for you,
5 who by the power of God are guarded through
faith unto a salvation ready to be revealed in the
6 last time. Wherein ye greatly rejoice, though
now for a little while, if need be, ye have been
7 put to grief in manifold [1]temptations, that the [1] Or, *trials*
proof of your faith, *being* more precious than
gold that perisheth though it is proved by fire,
might be found unto praise and glory and
8 honour at the revelation of Jesus Christ: whom
not having seen ye love; on whom, though now ye
see him not, yet believing, ye rejoice greatly with
9 joy unspeakable and [2]full of glory: receiving the [2] Gr. *glorified.*
end of your faith, *even* the salvation of *your* souls.
10 Concerning which salvation the prophets sought

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and searched diligently, who prophesied of the grace that *should come* unto you: searching what 11
time or what manner of time the Spirit of Christ which was in them did point unto, when it testi-
[1] Gr. *unto.* fied beforehand the sufferings [1] of Christ, and the glories that should follow them. To whom it 12
was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through
[2] Gr. *in.* them that preached the gospel unto you [2] by
[3] Or, *Holy Spirit* the [3] Holy Ghost sent forth from heaven; which things angels desire to look into.

Wherefore girding up the loins of your mind, 13
be sober and set your hope perfectly on the
[4] Gr. *is being brought.* grace that [4] is to be brought unto you at the revelation of Jesus Christ; as children of obe- 14
dience, not fashioning yourselves according to your former lusts in *the time of* your ignorance:
[5] Or, *like the Holy One which called you* but [5] like as he which called you is holy, be ye 15
yourselves also holy in all manner of living; because it is written, Ye shall be holy; for 16
I am holy. And if ye call on him as Father, 17
who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were re- 18
deemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious 19
blood, as of a lamb without blemish and without spot, *even the blood* of Christ: who was fore- 20
known indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in 21
God, which raised him from the dead, and gave him glory; so that your faith and hope might
[6] Many ancient authorities read *from a clean heart.* be in God. Seeing ye have purified your souls 22
in your obedience to the truth unto unfeigned love of the brethren, love one another [6] from the

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23 heart fervently: having been begotten again,
not of corruptible seed, but of incorruptible,
through the word of [1] God, which liveth and
24 abideth. For,

All flesh is as grass,
And all the glory thereof as the flower of
grass.
The grass withereth, and the flower falleth:
25 But the [2] word of the Lord abideth for ever.

And this is the [2] word of good tidings which was
preached unto you.

2 1 Putting away therefore all [3] wickedness, and all
guile, and hypocrisies, and envies, and all evil
2 speakings, as newborn babes, long for the [4] spiri-
tual milk which is without guile, that ye may
3 grow thereby unto salvation; if ye have tasted
4 that the Lord is gracious: unto whom coming,
a living stone, rejected indeed of men, but with
5 God elect, [5] precious, ye also, as living stones,
are built up [6] a spiritual house, to be a holy
priesthood, to offer up spiritual sacrifices, accept-
6 able to God through Jesus Christ. Because it
is contained in [7] scripture,

Behold, I lay in Zion a chief corner stone,
elect, [5] precious:
And he that believeth on [8] him shall not
be put to shame.

7 [9] For you therefore which believe is the [10] pre-
ciousness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the
corner;

8 and,

A stone of stumbling, and a rock of offence;
[11] for they [12] stumble at the word, being disobe-
9 dient: whereunto also they were appointed. But
ye are an elect race, a royal priesthood, a holy
nation, a people for *God's* own possession, that

[1] Or, *God who liveth*

[2] Gr. *saying.*

[3] Or, *malice*

[4] Gr. *reasonable.*

[5] Or, *honourable*

[6] Or, *a spiritual house for a holy priesthood*

[7] Or, *a scripture*

[8] Or, *it*

[9] Or, *In your sight*

[10] Or, *honour*

[11] Gr. *who.*

[12] Or, *stumble, being disobedient to the word*

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ye may shew forth the excellencies of him who called you out of darkness into his marvellous light: which in time past were no people, but 10
now are the people of God: which had not obtained mercy, but now have obtained mercy.

Beloved, I beseech you as sojourners and 11
pilgrims, to abstain from fleshly lusts, which war against the soul; having your behaviour 12
seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

[1] Gr. *creation.*

Be subject to every [1] ordinance of man for 13
the Lord's sake: whether it be to the king, as
[2] Gr. *through.* supreme; or unto governors, as sent [2] by him 14
for vengeance on evil-doers and for praise to them that do well. For so is the will of God, 15
that by well-doing ye should put to silence the ignorance of foolish men: as free, and not 16
[3] Gr. *having.* [3] using your freedom for a cloke of [4] wickedness,
[4] Or, *malice* but as bondservants of God. Honour all men. 17
Love the brotherhood. Fear God. Honour the king.

[5] Gr. *House-hold-servants.*

[5] Servants, *be* in subjection to your masters 18
with all fear; not only to the good and gentle,
[6] Gr. *grace.* but also to the froward. For this is [6] acceptable, 19
[7] Gr. *of.* if for conscience [7] toward God a man endureth griefs, suffering wrongfully. For what glory 20
is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is [6] acceptable with God. For hereunto were ye 21
called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile 22
found in his mouth: who, when he was reviled, 23
reviled not again; when he suffered, threatened
[8] Or, his cause not; but committed [8] *himself* to him that judgeth

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24 righteously: who his own self [1]bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by
25 whose [2]stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and [3]Bishop of your souls.

3 1 In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be
2 gained by the [4]behaviour of their wives; beholding your chaste [4]behaviour *coupled* with fear.
3 Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing
4 jewels of gold, or of putting on apparel; but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price.
5 For after this manner aforetime the holy women also, who hoped in God, adorned themselves,
6 being in subjection to their own [5]husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not [6]put in fear by any terror.
7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour [7]unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.
8 Finally, *be* ye all likeminded, [8]compassionate, loving as brethren, tenderhearted, humble-
9 minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a
10 blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:

[1] Or, *carried up ... to the tree*
[2] Gr. *bruise.*
[3] Or, *Overseer*
[4] Or, *manner of life*
[5] Or, *husbands (as Sarah ... ye are become), doing well, and not being afraid*
[6] Or, *afraid with*
[7] Gr. *unto the female vessel, as weaker.*
[8] Gr. *sympathetic.*

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And let him turn away from evil, and do 11
good;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the 12
righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that
do evil.

And who is he that will harm you, if ye be 13
zealous of that which is good? But and if ye 14
should suffer for righteousness' sake, blessed
are ye: and fear not their fear, neither be
troubled; but sanctify in your hearts Christ as 15
Lord: *being* ready always to give answer to
every man that asketh you a reason concerning
the hope that is in you, yet with meekness and
fear: having a good conscience; that, wherein 16
ye are spoken against, they may be put to shame
who revile your good manner of life in Christ.
For it is better, if the will of God should so will, 17
that ye suffer for well-doing than for evil-doing.
Because Christ also [1] suffered for sins once, the 18
righteous for the unrighteous, that he might
bring us to God; being put to death in the flesh,
but quickened in the spirit; in which also he 19
went and preached unto the spirits in prison,
which aforetime were disobedient, when the 20
longsuffering of God waited in the days of
Noah, while the ark was a preparing, [2] wherein
few, that is, eight souls, were saved through
water: which also [3] after a true likeness doth now 21
save you, *even* baptism, not the putting away of
the filth of the flesh, but the [4] interrogation of a
good conscience toward God, through the resur-
rection of Jesus Christ; who is on the right 22
hand of God, having gone into heaven; angels
and authorities and powers being made subject
unto him.

[1] Many ancient authorities read *died.*

[2] Or, *into which few, that is, eight souls, were brought safely through water*

[3] Or, *in the antitype*

[4] Or, *inquiry* Or, *appeal*

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4 1 Forasmuch then as Christ suffered in the
flesh, arm ye yourselves also with the same
[1] mind; for he that hath suffered in the flesh
2 hath ceased [2] from sin; that [3] ye no longer
should live the rest of your time in the flesh to
3 the lusts of men, but to the will of God. For
the time past may suffice to have wrought the
desire of the Gentiles, and to have walked in
lasciviousness, lusts, winebibbings, revellings,
4 carousings, and abominable idolatries: wherein
they think it strange that ye run not with *them*
into the same [4] excess of riot, speaking evil of
5 *you*: who shall give account to him that is
6 ready to judge the quick and the dead. For
unto this end [5] was the gospel preached even to
the dead, that they might be judged according
to men in the flesh, but live according to God
in the spirit.

7 But the end of all things is at hand: be ye
therefore of sound mind, and be sober unto
8 [6] prayer: above all things being fervent in your
love among yourselves; for love covereth a
9 multitude of sins: using hospitality one to
10 another without murmuring: according as each
hath received a gift, ministering it among your-
selves, as good stewards of the manifold grace
11 of God; if any man speaketh, *speaking* as it
were oracles of God; if any man ministereth,
ministering as of the strength which God sup-
plieth: that in all things God may be glorified
through Jesus Christ, whose is the glory and
the dominion [7] for ever and ever. Amen.

12 Beloved, think it not strange concerning the
fiery trial among you, which cometh upon you
to prove you, as though a strange thing hap-
13 pened unto you: but insomuch as ye are par-
takers of Christ's sufferings, rejoice; that at the
revelation of his glory also ye may rejoice with

[1] Or, *thought*
[2] Some ancient authorities read *unto sins.*
[3] Or, *he no longer ... his time*
[4] Or, *flood*
[5] Or, *were the good tidings preached*
[6] Gr. *prayers.*
[7] Gr. *unto the ages of the ages.*

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exceeding joy. If ye are reproached [1]for the 14
name of Christ, blessed *are ye*; because the
Spirit of glory and the Spirit of God resteth
upon you. For let none of you suffer as a mur- 15
derer, or a thief, or an evil-doer, or as a meddler
in other men's matters: but if *a man suffer* as a 16
Christian, let him not be ashamed; but let him
glorify God in this name. For the time *is come* 17
for judgement to begin at the house of God: and
if *it begin* first at us, what *shall be* the end of
them that obey not the gospel of God? And if 18
the righteous is scarcely saved, where shall the
ungodly and sinner appear? Wherefore let them 19
also that suffer according to the will of God
commit their souls in well-doing unto a faithful
Creator.

The elders therefore among you I exhort, 1 5
who am a fellow-elder, and a witness of the suf-
ferings of Christ, who am also a partaker of the
glory that shall be revealed: Tend the flock of 2
God which is among you, [2]exercising the over-
sight, not of constraint, but willingly, [3]according
unto God; nor yet for filthy lucre, but of a ready
mind; neither as lording it over the charge 3
allotted to you, but making yourselves ensam-
ples to the flock. And when the chief Shep- 4
herd shall be manifested, ye shall receive the
crown of glory that fadeth not away. [4]Like- 5
wise, ye younger, be subject unto the elder.
Yea, all of you gird yourselves with humility, to
serve one another: for God resisteth the proud,
but giveth grace to the humble. Humble your- 6
selves therefore under the mighty hand of God,
that he may exalt you in due time; casting all 7
your anxiety upon him, because he careth for
you. Be sober, be watchful: your adversary 8
the devil, as a roaring lion, walketh about, seek-
ing whom he may devour: whom withstand 9

[2] Some ancient authorities omit *exercising the oversight.*

[3] Some ancient authorities omit *according unto God.*

[4] Or, *Likewise ... elder; yea, all of you one to another. Gird yourselves with humility*

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stedfast in [1]your faith, knowing that the same sufferings are [2]accomplished in your [3]brethren
10 who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself [4]perfect, stablish, strengthen[5] you.
11 To him *be* the dominion [6]for ever and ever. Amen.
12 By Silvanus, [7]our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace
13 of God: stand ye fast therein. [8]She that is in Babylon, elect together with *you*, saluteth you;
14 and *so doth* Mark my son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

[1] Or, *the*
[2] Gr. *being accomplished.*
[3] Gr. *brotherhood.*
[4] Or, *restore*
[5] Many ancient authorities add *settle.*
[6] Gr. *unto the ages of the ages.*
[7] Gr. *the.*
[8] That is, The church, or, The sister.

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THE SECOND EPISTLE GENERAL OF

PETER.

[1] Many ancient authorities read *Symeon.*
[2] Gr. *bond-servant.*
[3] Gr. *an equally precious.*
[4] Or, *our God and* the *Saviour*
[5] Some ancient authorities read *through glory and virtue.*
[6] Or, *a*
[7] Or. *self-control*
[8] Or, *closing his eyes*

[1] SIMON Peter, a [2]servant and apostle of Jesus 1 1
Christ, to them that have obtained [3]a like pre-
cious faith with us in the righteousness of [4]our
God and Saviour Jesus Christ: Grace to you 2
and peace be multiplied in the knowledge of
God and of Jesus our Lord; seeing that his 3
divine power hath granted unto us all things
that pertain unto life and godliness, through
the knowledge of him that called us [5]by his
own glory and virtue; whereby he hath granted 4
unto us his precious and exceeding great pro-
mises; that through these ye may become par-
takers of [6]the divine nature, having escaped
from the corruption that is in the world by lust.
Yea, and for this very cause adding on your 5
part all diligence, in your faith supply virtue;
and in *your* virtue knowledge; and in *your* 6
knowledge [7]temperance; and in *your* [7]temper-
ance patience; and in *your* patience godliness;
and in *your* godliness love of the brethren; and 7
in *your* love of the brethren love. For if these 8
things are yours and abound, they make you to
be not idle nor unfruitful unto the knowledge of
our Lord Jesus Christ. For he that lacketh 9
these things is blind, [8]seeing only what is near,
having forgotten the cleansing from his old sins.
Wherefore, brethren, give the more diligence 10

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to make your calling and election sure: for if
11 ye do these things, ye shall never stumble: for
thus shall be richly supplied unto you the en-
trance into the eternal kingdom of our Lord
and Saviour Jesus Christ.
12 Wherefore I shall be ready always to put you
in remembrance of these things, though ye
know them, and are established in the truth
13 which is with *you*. And I think it right, as
long as I am in this tabernacle, to stir you up
14 by putting you in remembrance; knowing that
the putting off of my tabernacle cometh swiftly,
even as our Lord Jesus Christ signified unto
15 me. Yea, I will give diligence that at every
time ye may be able after my [1]decease to call [1] Or, *departure*
16 these things to remembrance. For we did not
follow cunningly devised fables, when we made
known unto you the power and [2]coming of our [2] Gr. *presence.*
Lord Jesus Christ, but we were eyewitnesses of
17 his majesty. For he [3]received from God the [3] Gr. *having received.*
Father honour and glory, when there [4]came [4] Gr. *was brought ... by the majestic glory.*
such a voice to him from the excellent glory,
This is my beloved Son, in whom I am well
18 pleased: and this voice we *ourselves* heard
[5]come out of heaven, when we were with him [5] Gr. *brought*
19 in the holy mount. And we have the word of
prophecy *made* more sure; whereunto ye do
well that ye take heed, as unto a lamp shining
in a [6]dark place, until the day dawn, and the [6] Gr. *squalid.*
20 day-star arise in your hearts: knowing this
first, that no prophecy of scripture is of [7]private [7] Or, *special*
21 interpretation. For no prophecy ever [8]came [8] Gr. *was brought.*
by the will of man: but men spake from God,
being moved by the [9]Holy Ghost. [9] Or, *Holy Spirit*
2 1 But there arose false prophets also among
the people, as among you also there shall be
false teachers, who shall privily bring in [10]de- [10] Or, *sects of perdition*
structive heresies, denying even the Master

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that bought them, bringing upon themselves swift destruction. And many shall follow their 2
lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in 3
covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not 4
angels when they sinned, but [1]cast them down to [2]hell, and committed them to [3]pits of darkness, to be reserved unto judgement; and spared 5
not the ancient world, but preserved Noah with seven others, [4]a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the cities of Sodom and 6
Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered 7
righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man 8
dwelling among them, in seeing and hearing, [5]vexed *his* righteous soul from day to day with *their* lawless deeds): the Lord knoweth how 9
to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement; but chiefly them that 10
walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at [6]dignities: whereas 11
angels, though greater in might and power, bring not a railing judgement against them before the Lord. But these, as creatures without 12
reason, born [7]mere animals [8]to be taken and destroyed, railing in matters whereof they are ignorant, shall in their [9]destroying surely be destroyed, suffering wrong as the hire of wrong- 13
doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their

[1] Or, *cast them into dungeons*
[2] Gr. *Tartarus.*
[3] Some ancient authorities read *chains.*
[4] Gr. *a herald.*
[5] Gr. *tormented.*
[6] Gr. *glories.*
[7] Gr. *natural.*
[8] Or, *to take and to destroy*
[9] Or, *corruption*

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14 [1] love-feasts while they feast with you; having eyes full of [2] adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of
15 cursing; forsaking the right way, they went astray, having followed the way of Balaam the *son* of [3] Beor, who loved the hire of wrong-
16 doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice
17 and stayed the madness of the prophet. These are springs without water, and mists driven by a storm; for whom the blackness of darkness
18 hath been reserved. For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just
19 escaping from them that live in error; promising them liberty, while they themselves are bondservants of corruption; for of [4] whom a man is overcome, of the same is he also brought
20 into bondage. For if, after they have escaped the defilements of the world through the knowledge of [5] the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than
21 the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy
22 commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

3 1 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remem-
2 brance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour

[1] Many ancient authorities read *deceivings*.
[2] Gr. *an adulteress*.
[3] Many ancient authorities read *Bosor*.
[4] Or, *what*
[5] Many ancient authorities read *our*.

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through your apostles: knowing this first, that 3
[1] Gr. *in the last of the days.* [1]in the last days mockers shall come with
mockery, walking after their own lusts, and 4
[2] Gr. *presence.* saying, Where is the promise of his [2]coming?
for, from the day that the fathers fell asleep, all
things continue as they were from the beginning
of the creation. For this they wilfully forget, 5
that there were heavens from of old, and an
[3] Or, *through* earth compacted out of water and [3]amidst water,
by the word of God; by which means the world 6
that then was, being overflowed with water,
perished: but the heavens that now are, and 7
[4] Or, *stored with fire* the earth, by the same word have been [4]stored
up for fire, being reserved against the day of
judgement and destruction of ungodly men.

But forget not this one thing, beloved, that 8
one day is with the Lord as a thousand years,
and a thousand years as one day. The Lord is 9
not slack concerning his promise, as some count
slackness; but is longsuffering to you-ward, not
wishing that any should perish, but that all
should come to repentance. But the day of 10
the Lord will come as a thief; in the which
the heavens shall pass away with a great noise,
[5] Or, *heavenly bodies* and the [5]elements shall be dissolved with fer-
vent heat, and the earth and the works that
[6] The most ancient manuscripts read *discovered.* are therein shall be [6]burned up. Seeing that 11
these things are thus all to be dissolved, what
manner of persons ought ye to be in *all* holy liv-
[7] Or, *hastening* ing and godliness, looking for and [7]earnestly de- 12
[8] Gr. *presence.* siring the [8]coming of the day of God, by reason
of which the heavens being on fire shall be dis-
solved, and the [5]elements shall melt with fer-
vent heat? But, according to his promise, we 13
look for new heavens and a new earth, wherein
dwelleth righteousness.

Wherefore, beloved, seeing that ye look for 14
these things, give diligence that ye may be

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found in peace, without spot and blameless in
15 his sight. And account that the longsuffering
of our Lord is salvation; even as our beloved
brother Paul also, according to the wisdom given
16 to him, wrote unto you; as also in all *his* epi-
stles, speaking in them of these things; wherein
are some things hard to be understood, which
the ignorant and unstedfast wrest, as *they do*
also the other scriptures, unto their own de-
17 struction. Ye therefore, beloved, knowing *these*
things beforehand, beware lest, being carried
away with the error of the wicked, ye fall from
18 your own stedfastness. But grow in the grace
and knowledge of our Lord and Saviour Jesus
Christ. To him *be* the glory both now and
[1]for ever. Amen.

[1] Gr. *unto the day of eternity*

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THE FIRST EPISTLE GENERAL OF

JOHN.

THAT which was from the beginning, that 1 1
which we have heard, that which we have seen
with our eyes, that which we beheld, and our
[1] Or, *word* hands handled, concerning the [1]Word of life
(and the life was manifested, and we have seen, 2
and bear witness, and declare unto you the
life, the eternal *life*, which was with the Father,
and was manifested unto us); that which we 3
have seen and heard declare we unto you also,
that ye also may have fellowship with us: yea,
and our fellowship is with the Father, and with
his Son Jesus Christ: and these things we write, 4
[2] Many ancient authorities read *your*. that [2] our joy may be fulfilled.

And this is the message which we have 5
heard from him, and announce unto you, that
God is light, and in him is no darkness at all.
If we say that we have fellowship with him, 6
and walk in the darkness, we lie, and do not the
truth: but if we walk in the light, as he is in the 7
light, we have fellowship one with another, and
the blood of Jesus his Son cleanseth us from all
sin. If we say that we have no sin, we deceive 8
ourselves, and the truth is not in us. If we con- 9
fess our sins, he is faithful and righteous to for-
give us our sins, and to cleanse us from all
unrighteousness. If we say that we have not 10
sinned, we make him a liar, and his word is
not in us.

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2 1 My little children, these things write I unto
you, that ye may not sin. And if any man
sin, we have an [1]Advocate with the Father,
2 Jesus Christ the righteous: and he is the pro-
pitiation for our sins; and not for ours only,
3 but also for the whole world. And hereby
know we that we know him, if we keep his
4 commandments. He that saith, I know him,
and keepeth not his commandments, is a liar,
5 and the truth is not in him: but whoso keepeth
his word, in him verily hath the love of God
been perfected. Hereby know we that we are
6 in him: he that saith he abideth in him ought
himself also to walk even as he walked.
7 Beloved, no new commandment write I unto
you, but an old commandment which ye had from
the beginning: the old commandment is the
8 word which ye heard. Again, a new command-
ment write I unto you, which thing is true in
him and in you; because the darkness is pass-
ing away, and the true light already shineth.
9 He that saith he is in the light, and hateth
his brother, is in the darkness even until now.
10 He that loveth his brother abideth in the
light, and there is none occasion of stumbling
11 in him. But he that hateth his brother is in
the darkness, and walketh in the darkness, and
knoweth not whither he goeth, because the dark-
ness hath blinded his eyes.
12 I write unto you, *my* little children, because
your sins are forgiven you for his name's sake.
13 I write unto you, fathers, because ye know him
which is from the beginning. I write unto you,
young men, because ye have overcome the evil
one. [2]I have written unto you, little children,
14 because ye know the Father. [2]I have written
unto you, fathers, because ye know him which is
from the beginning. [2]I have written unto you,

[1] Or, *Comforter* Or, *Helper* Gr. *Paraclete.*

[2] Or, *I wrote*

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young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, neither 15
the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of 16
the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and 17
the lust thereof: but he that doeth the will of God abideth for ever.

Little children, it is the last hour: and as ye 18
heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out 19
from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest [1] how that they all are not of us. And 20
ye have an anointing from the Holy One, [2] and ye know all things. I have not written unto 21
you because ye know not the truth, but because ye know it, and [3] because no lie is of the truth. Who is the liar but he that denieth that Jesus 22
is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. Who- 23
soever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you 24
which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he pro- 25
mised [4] us, *even* the life eternal. These things 26
have I written unto you concerning them that would lead you astray. And as for you, the 27
anointing which ye received of him abideth in you, and ye need not that any one teach you;

[1] Or, *that not all are of us*
[2] Some very ancient authorities read *and ye all know.*
[3] Or, *that*
[4] Some ancient authorities read *you.*

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but as his anointing teacheth you concerning all things, [1] and is true, and is no lie, and even
28 as it taught you, [2] ye abide in him. And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not
29 be ashamed [3] before him at his [4] coming. If ye know that he is righteous, [5] ye know that every one also that doeth righteousness is begotten of him.

[1] Or, *so it is true, and is no lie; and even as &c.*
[2] Or, *abide ye*
[3] Gr. *from him.*
[4] Gr. *presence.*
[5] Or, *know ye*

3 1 Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him
2 not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if [6] he shall be manifested, we shall be like him; for we shall see him even as
3 he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure.
4 Every one that doeth sin doeth also lawlessness:
5 and sin is lawlessness. And ye know that he was manifested to [7] take away sins; and in him
6 is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him,
7 neither [8] knoweth him. *My* little children, let no man lead you astray: he that doeth righteous-
8 ness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might de-
9 stroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he
10 is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God,
11 neither he that loveth not his brother. For this is the message which ye heard from the begin-

[6] Or, *it*
[7] Or, *bear sins*
[8] Or, *hath known*

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ning, that we should love one another: not as 12
Cain was of the evil one, and slew his brother.
And wherefore slew he him? Because his
works were evil, and his brother's righteous.
Marvel not, brethren, if the world hateth you. 13
We know that we have passed out of death into 14
life, because we love the brethren. He that
loveth not abideth in death. Whosoever hateth 15
his brother is a murderer: and ye know that
no murderer hath eternal life abiding in him.
Hereby know we love, because he laid down his 16
life for us: and we ought to lay down our lives
for the brethren. But whoso hath the world's 17
goods, and beholdeth his brother in need, and
shutteth up his compassion from him, how
doth the love of God abide in him? *My* little 18
children, let us not love in word, neither with
the tongue; but in deed and truth. Hereby 19
shall we know that we are of the truth, and
[1] Gr *persuade.* shall [1] assure our heart before him, whereinso- 20
ever our heart condemn us; because God is
greater than our heart, and knoweth all things.
Beloved, if our heart condemn us not, we have 21
boldness toward God; and whatsoever we ask, 22
we receive of him, because we keep his com-
mandments, and do the things that are pleasing
in his sight. And this is his commandment, 23
[2] Gr. *believe the name.* that we should [2] believe in the name of his Son
Jesus Christ, and love one another, even as he
gave us commandment. And he that keepeth 24
his commandments abideth in him, and he in
him. And hereby we know that he abideth
in us, by the Spirit which he gave us.
Beloved, believe not every spirit, but prove 1 4
the spirits, whether they are of God: because
many false prophets are gone out into the world.
Hereby know ye the Spirit of God: every spirit 2
which confesseth that Jesus Christ is come in

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3 the flesh is of God: and every spirit which [1] confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world
4 already. Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world.
5 They are of the world: therefore speak they *as* of the world, and the world heareth them.
6 We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.
7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten
8 of God, and knoweth God. He that loveth not
9 knoweth not God; for God is love. Herein was the love of God manifested [2]in us, that God hath sent his only begotten Son into the
10 world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitia-
11 tion for our sins. Beloved, if God so loved us,
12 we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is per-
13 fected in us: hereby know we that we abide in him, and he in us, because he hath given us of
14 his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be*
15 the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God
16 abideth in him, and he in God. And we know and have believed the love which God hath [2]in us. God is love; and he that abideth in love abideth in God, and God abideth in him.
17 Herein is love made perfect with us, that we may have boldness in the day of judgement;

[1] Some ancient authorities read *annulleth Jesus.*

[2] Or, *in our case*

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because as he is, even so are we in this world.
There is no fear in love: but perfect love 18
casteth out fear, because fear hath punishment;
and he that feareth is not made perfect in love.
We love, because he first loved us. If a man 19,20
say, I love God, and hateth his brother, he is
a liar: for he that loveth not his brother whom
he hath seen, [1]cannot love God whom he hath
not seen. And this commandment have we 21
from him, that he who loveth God love his
brother also.

[1] Many ancient authorities read *how can he love God whom he hath not seen?*

Whosoever believeth that Jesus is the Christ 1 5
is begotten of God: and whosoever loveth him
that begat loveth him also that is begotten of
him. Hereby we know that we love the children 2
of God, when we love God, and do his com-
mandments. For this is the love of God, that 3
we keep his commandments: and his command-
ments are not grievous. For whatsoever is be- 4
gotten of God overcometh the world: and this
is the victory that hath overcome the world,
even our faith. And who is he that overcom- 5
eth the world, but he that believeth that Jesus
is the Son of God? This is he that came by 6
water and blood, *even* Jesus Christ; not [2]with
the water only, but [2]with the water and [2]with
the blood. And it is the Spirit that beareth 7
witness, because the Spirit is the truth. For 8
there are three who bear witness, the Spirit,
and the water, and the blood: and the three
agree in one. If we receive the witness of men, 9
the witness of God is greater: for the witness
of God is this, that he hath borne witness con-
cerning his Son. He that believeth on the Son 10
of God hath the witness in him: he that be-
lieveth not God hath made him a liar; because
he hath not believed in the witness that God
hath borne concerning his Son. And the wit- 11

[2] Gr. *in.*

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ness is this, that God gave unto us eternal life,
12 and this life is in his Son. He that hath the
Son hath the life; he that hath not the Son of
God hath not the life.
13 These things have I written unto you, that
ye may know that ye have eternal life, *even* unto
you that believe on the name of the Son of God.
14 And this is the boldness which we have toward
him, that, if we ask any thing according to his
15 will, he heareth us: and if we know that he
heareth us whatsoever we ask, we know that
we have the petitions which we have asked of
16 him. If any man see his brother sinning a sin
not unto death, [1]he shall ask, and *God* will
give him life for them that sin not unto death.
There is [2]a sin unto death: not concerning this
17 do I say that he should make request. All un-
righteousness is sin: and there is [2]a sin not
unto death.
18 We know that whosoever is begotten of God
sinneth not; but he that was begotten of God
keepeth [3]him, and the evil one toucheth him
19 not. We know that we are of God, and the
20 whole world lieth in the evil one. And we
know that the Son of God is come, and hath
given us an understanding, that we know him
that is true, and we are in him that is true,
even in his Son Jesus Christ. This is the true
21 God, and eternal life. *My* little children, guard
yourselves from idols.

[1] Or, *he shall ask and shall give him life, even to them &c.*
[2] Or, *sin*
[3] Or, *himself*

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THE SECOND EPISTLE OF

JOHN.

THE elder unto the elect lady and her chil- 1
dren, whom I love in truth; and not I only, but
also all they that know the truth; for the truth's 2
sake which abideth in us, and it shall be with
us for ever: Grace, mercy, peace shall be with 3
us, from God the Father, and from Jesus Christ,
the Son of the Father, in truth and love.

I rejoice greatly that I have found *certain* 4
of thy children walking in truth, even as we re-
ceived commandment from the Father. And 5
now I beseech thee, lady, not as though I wrote
to thee a new commandment, but that which we
had from the beginning, that we love one an-
other. And this is love, that we should walk 6
after his commandments. This is the com-
mandment, even as ye heard from the begin-
ning, that ye should walk in it. For many 7
deceivers are gone forth into the world, *even*
they that confess not that Jesus Christ cometh
in the flesh. This is the deceiver and the anti-
christ. Look to yourselves, that ye [1] lose not 8
the things which [2] we have wrought, but that
ye receive a full reward. Whosoever [3] goeth 9
onward and abideth not in the teaching of
Christ, hath not God: he that abideth in the
teaching, the same hath both the Father and
the Son. If any one cometh unto you, and 10

[1] Or, *destroy*
[2] Many ancient authorities read *ye*.
[3] Or, *taketh the lead*

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bringeth not this teaching, receive him not into
11 *your* house, and give him no greeting: for he
that giveth him greeting partaketh in his evil
works.
12 Having many things to write unto you, I
would not *write them* with paper and ink: but
I hope to come unto you, and to speak face
13 to face, that your joy may be fulfilled. The
children of thine elect sister salute thee.

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THE THIRD EPISTLE OF

JOHN.

THE elder unto Gaius the beloved, whom I love in truth. 1

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. For I [1]rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater [2]joy have I none than [3]this, to hear of my children walking in the truth. 2 3 4

[1] Or, *rejoice greatly, when brethren come and bear witness*
[2] Some ancient authorities read *grace.*
[3] Or, *these things, that I may hear*

Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth. 5 6 7 8

I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of the church. Beloved, imitate not that which 9 10 11

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is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not
12 seen God. Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.
13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink
14 and pen: but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

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THE GENERAL EPISTLE OF

JUDE.

JUDAS, a [1]servant of Jesus Christ, and brother 1
of James, [2]to them that are called, beloved in
God the Father, and kept for Jesus Christ:
Mercy unto you and peace and love be mul- 2
tiplied.

Beloved, while I was giving all diligence to 3
write unto you of our common salvation, I was
constrained to write unto you exhorting you to
contend earnestly for the faith which was once
for all delivered unto the saints. For there 4
are certain men crept in privily, *even* they
who were of old set forth unto this condemna-
tion, ungodly men, turning the grace of our
God into lasciviousness, and denying [3]our only
Master and Lord, Jesus Christ.

Now I desire to put you in remembrance, 5
though ye know all things once for all, how
that [4]the Lord, having saved a people out of
the land of Egypt, [5]afterward destroyed them
that believed not. And angels which kept 6
not their own principality, but left their proper
habitation, he hath kept in everlasting bonds
under darkness unto the judgement of the great
day. Even as Sodom and Gomorrah, and the 7
cities about them, having in like manner with
these given themselves over to fornication, and
gone after strange flesh, are set forth [6]as an

[1] Gr. *bond-servant.*
[2] Or, *to them that are beloved in God the Father, and kept for Jesus Christ,* being *called*
[3] Or, *the only Master, and our Lord Jesus Christ*
[4] Many very ancient authorities read *Jesus.*
[5] Gr. *the second time.*
[6] Or, *as an example of eternal fire, suffering punishment*

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example, suffering the punishment of eternal
8 fire. Yet in like manner these also in their
dreamings defile the flesh, and set at nought
9 dominion, and rail at [1]dignities. But Michael
the archangel, when contending with the devil
he disputed about the body of Moses, durst not
bring against him a railing judgement, but said,
10 The Lord rebuke thee. But these rail at what-
soever things they know not: and what they
understand naturally, like the creatures without
reason, in these things are they [2]destroyed.
11 Woe unto them! for they went in the way of
Cain, and [3]ran riotously in the error of Balaam
for hire, and perished in the gainsaying of
12 Korah. These are they who are [4]hidden rocks
in your love-feasts when they feast with you,
shepherds that without fear feed themselves;
clouds without water, carried along by winds;
autumn trees without fruit, twice dead, plucked
13 up by the roots; wild waves of the sea, foaming
out their own [5]shame; wandering stars, for
whom the blackness of darkness hath been re-
14 served for ever. And to these also Enoch, the
seventh from Adam, prophesied, saying, Behold,
the Lord came with [6]ten thousands of his holy
15 ones, to execute judgement upon all, and to con-
vict all the ungodly of all their works of ungod-
liness which they have ungodly wrought, and
of all the hard things which ungodly sinners
16 have spoken against him. These are mur-
murers, complainers, walking after their lusts
(and their mouth speaketh great swelling *words*),
shewing respect of persons for the sake of ad-
vantage.
17 But ye, beloved, remember ye the words
which have been spoken before by the apostles
18 of our Lord Jesus Christ; how that they said
to you, In the last time there shall be mockers,

[1] Gr. *glories.*
[2] Or, *corrupted*
[3] Or, *cast themselves away through*
[4] Or, *spots*
[5] Gr. *shames.*
[6] Gr. *his holy myriads.*

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walking after [1]their own ungodly lusts. These 19
are they who make separations, [2]sensual, having
not the Spirit. But ye, beloved, building up 20
yourselves on your most holy faith, praying in
the Holy Spirit, keep yourselves in the love of 21
God, looking for the mercy of our Lord Jesus
Christ unto eternal life. [3]And on some have 22
mercy, [4]who are in doubt; and some save, 23
snatching them out of the fire; and on some
have mercy with fear; hating even the garment
spotted by the flesh.

Now unto him that is able to guard you from 24
stumbling, and to set you before the presence
of his glory without blemish in exceeding joy,
to the only God our Saviour, through Jesus 25
Christ our Lord, *be* glory, majesty, dominion
and power, before all time, and now, and [5]for
evermore. Amen.

[1] Gr. *their own lusts of ungodlinesses.*

[2] Or, *natural* Or, *animal*

[3] The Greek text in this passage (*And . . . fire*) is somewhat uncertain.

[4] Or, *while they dispute* with you

[5] Gr. *unto all the ages.*

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THE REVELATION

OF

S. JOHN THE DIVINE.

1 THE Revelation of Jesus Christ, which God [1]gave him to shew unto his [2]servants, *even* the things which must shortly come to pass: and he sent and signified [3]*it* by his angel unto his
2 servant John; who bare witness of the word of God, and of the testimony of Jesus Christ,
3 *even* of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

[1] Or, *gave unto him, to shew unto his servants the things &c.*
[2] Gr. *bond-servants*: and so throughout this book.
[3] Or, *them*

4 JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and [4]which is to come; and from the seven Spirits which are before his
5 throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and [5]loosed us from our sins
6 [6]by his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion [7]for ever
7 and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
8 I am the Alpha and the Omega, saith [8]the

[4] Or, *which cometh*
[5] Many authorities, some ancient, read *washed.*
[6] Gr. *in.*
[7] Gr. *unto the ages of the ages.* Many ancient authorities omit *of the ages.*
[8] Or, *the Lord, the God*

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Lord God, [1] which is and which was and [2] which is to come, the Almighty.

I John, your brother and partaker with you 9
in the tribulation and kingdom and patience
which are in Jesus, was in the isle that is called
Patmos, for the word of God and the testimony
of Jesus. I was in the Spirit on the Lord's 10
day, and I heard behind me a great voice, as of
a trumpet saying, What thou seest, write in a 11
book, and send *it* to the seven churches; unto
Ephesus, and unto Smyrna, and unto Perga-
mum, and unto Thyatira, and unto Sardis, and
unto Philadelphia, and unto Laodicea. And I 12
turned to see the voice which spake with me.
And having turned I saw seven golden [3] candle-
sticks; and in the midst of the [3] candlesticks one 13
like unto [4] a son of man, clothed with a garment
down to the foot, and girt about at the breasts
with a golden girdle. And his head and his 14
hair were white as white wool, *white* as snow;
and his eyes were as a flame of fire; and his 15
feet like unto burnished brass, as if it had been
refined in a furnace; and his voice as the voice
of many waters. And he had in his right hand 16
seven stars: and out of his mouth proceeded a
sharp two-edged sword: and his countenance
was as the sun shineth in his strength. And 17
when I saw him, I fell at his feet as one dead.
And he laid his right hand upon me, saying,
Fear not; I am the first and the last, and the 18
Living one; and I [5] was dead, and behold, I am
alive [6] for evermore, and I have the keys of
death and of Hades. Write therefore the 19
things which thou sawest, and the things which
are, and the things which shall come to pass
hereafter; the mystery of the seven stars which 20
thou sawest [7] in my right hand, and the seven
golden [3] candlesticks. The seven stars are the

[1] Or, *he which*
[2] Or, *which cometh*
[3] Gr. *lamp-stands.*
[4] Or, *the Son of man*
[5] Gr. *became.*
[6] Gr. *unto the ages of the ages.*
[7] Gr. *upon.*

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angels of the seven churches: and the seven [1]candlesticks are seven churches.

[1] Gr. *lamp-stands.*

2 1 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven
2 stars in his right hand, he that walketh in the midst of the seven golden [1]candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and
3 they are not, and didst find them false; and thou hast patience and didst bear for my name's
4 sake, and hast not grown weary. But I have *this* against thee, that thou didst leave thy first
5 love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy [2]candlestick out of its place, except thou repent.

[2] Gr. *lamp-stand.*

6 But this thou hast, that thou hatest the works
7 of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [3]Paradise of God.

[3] Or, *garden*: as in Gen. ii. 8.

8 And to the angel of the church in Smyrna write;

These things saith the first and the last,
9 which [4]was dead, and lived *again*: I know thy tribulation, and thy poverty (but thou art rich), and the [5]blasphemy of them which say they are Jews, and they are not, but are a synagogue of
10 Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; [6]and ye shall have [7]tribulation ten days. Be thou faithful unto death, and I will give thee
11 the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He

[4] Gr. *became.*

[5] Or, *reviling*

[6] Some ancient authorities read *and may have.*

[7] Gr. *a tribulation of ten days.*

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that overcometh shall not be hurt of the second death.

And to the angel of the church in Pergamum 12
write;

These things saith he that hath the sharp two-edged sword: I know where thou dwellest, 13
even where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days [1] of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against 14
thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold 15
the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee 16
quickly, and I will make war against them with the sword of my mouth. He that hath an ear, 17
let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

And to the angel of the church in Thyatira 18
write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and 19
thy love and faith and ministry and patience, and that thy last works are more than the first. But I have *this* against thee, that thou 20
sufferest [2] the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave 21

[1] The Greek text here is somewhat uncertain.

[2] Many authorities, some ancient, read *thy wife*.

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her time that she should repent; and she will-
22 eth not to repent of her fornication. Behold,
I do cast her into a bed, and them that commit
adultery with her into great tribulation, except
23 they repent of [1] her works. And I will kill her
children with [2] death; and all the churches shall
know that I am he which searcheth the reins
and hearts: and I will give unto each one of
24 you according to your works. But to you I
say, to the rest that are in Thyatira, as many as
have not this teaching, which know not the deep
things of Satan, as they say; I cast upon you
25 none other burden. Howbeit that which ye
26 have, hold fast till I come. And he that over-
cometh, and he that keepeth my works unto
the end, to him will I give authority over the
27 nations: and he shall rule them with a rod of
[3] iron, as the vessels of the potter are broken to
shivers; as I also have received of my Father:
28, 29 and I will give him the morning star. He that
hath an ear, let him hear what the Spirit saith
to the churches.

[1] Many ancient authorities read *their.*
[2] Or, *pestilence*
[3] Or, *iron; as vessels of the potter, are they broken*

3 1 And to the angel of the church in Sardis
write;

These things saith he that hath the seven
Spirits of God, and the seven stars: I know
thy works, that thou hast a name that thou
2 livest, and thou art dead. Be thou watchful,
and stablish the things that remain, which were
ready to die: for I have [4] found no works of
3 thine fulfilled before my God. Remember
therefore how thou hast received and didst
hear; and keep *it*, and repent. If therefore thou
shalt not watch, I will come as a thief, and thou
shalt not know what hour I will come upon
4 thee. But thou hast a few names in Sardis
which did not defile their garments: and they
shall walk with me in white; for they are

[4] Many ancient authorities read *not found thy works.*

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worthy. He that overcometh shall thus be 5
arrayed in white garments; and I will in no
wise blot his name out of the book of life, and
I will confess his name before my Father, and
before his angels. He that hath an ear, let 6
him hear what the Spirit saith to the churches.

And to the angel of the church in Philadelphia 7
write;

These things saith he that is holy, he that is
true, he that hath the key of David, he that
openeth, and none shall shut, and that shutteth,
and none openeth: I know thy works (behold, I 8
[1] Gr. *given.* have [1]set before thee a door opened, which none
can shut), that thou hast a little power, and
didst keep my word, and didst not deny my
name. Behold, I give of the synagogue of Satan, 9
of them which say they are Jews, and they are
not, but do lie; behold, I will make them to
come and worship before thy feet, and to know
that I have loved thee. Because thou didst 10
keep the word of my patience, I also will keep
[2] Or, *temptation* thee from the hour of [2]trial, that *hour* which is
[3] Gr. *inhabited earth.* to come upon the whole [3]world, to [4]try them
[4] Or, *tempt* that dwell upon the earth. I come quickly: 11
hold fast that which thou hast, that no one take
thy crown. He that overcometh, I will make 12
[5] Or, *sanctuary*: and so throughout this book. him a pillar in the [5]temple of my God, and he
shall go out thence no more: and I will write
upon him the name of my God, and the name
of the city of my God, the new Jerusalem,
which cometh down out of heaven from my
God, and mine own new name. He that hath 13
an ear, let him hear what the Spirit saith to the
churches.

And to the angel of the church in Laodicea 14
write;

These things saith the Amen, the faithful and
true witness, the beginning of the creation of

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15 God: I know thy works, that thou art neither
cold nor hot: I would thou wert cold or hot.
16 So because thou art lukewarm, and neither hot
nor cold, I will spew thee out of my mouth.
17 Because thou sayest, I am rich, and have gotten
riches, and have need of nothing; and knowest
not that thou art the wretched one and miser-
18 able and poor and blind and naked: I counsel
thee to buy of me gold refined by fire, that thou
mayest become rich; and white garments, that
thou mayest clothe thyself, and *that* the shame
of thy nakedness be not made manifest; and
eyesalve to anoint thine eyes, that thou mayest
19 see. As many as I love, I reprove and chasten:
20 be zealous therefore, and repent. Behold, I
stand at the door and knock: if any man hear
my voice and open the door, I will come in to
him, and will sup with him, and he with me.
21 He that overcometh, I will give to him to sit
down with me in my throne, as I also overcame,
and sat down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit
saith to the churches.

4 1 After these things I saw, and behold, a door
opened in heaven, and the first voice which I
heard, *a voice* as of a trumpet speaking with
me, one saying, Come up hither, and I will
shew thee the things which must [1] come to pass
2 hereafter. Straightway I was in the Spirit: and
behold, there was a throne set in heaven, and
3 one sitting upon the throne; and he that sat
was to look upon like a jasper stone and a
sardius: and *there was* a rainbow round about
4 the throne, like an emerald to look upon. And
round about the throne *were* four and twenty
thrones: and upon the thrones *I saw* four and
twenty elders sitting, arrayed in white garments;
5 and on their heads crowns of gold. And out of

[1] Or, *come to pass. After these things straightway &c.*

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the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were 6
a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature *was* like a lion, and the 7
second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle. And the four 8
living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty,
[1] Or, *which cometh* which was and which is and [1]which is to come.
And when the living creatures shall give glory 9
and honour and thanks to him that sitteth on
[2] Gr. *unto the ages of the ages.* the throne, to him that liveth [2]for ever and
ever, the four and twenty elders shall fall down 10
before him that sitteth on the throne, and shall worship him that liveth [2] for ever and ever, and shall cast their crowns before the throne, saying,
Worthy art thou, our Lord and our God, to re- 11
ceive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

[3] Gr. *on.* And I saw [3]in the right hand of him that 5 1
sat on the throne a book written within and on the back, close sealed with seven seals. And 2
I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the 3
heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.
And I wept much, because no one was found 4
worthy to open the book, or to look thereon:
and one of the elders saith unto me, Weep not: 5

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behold, the Lion that is of the tribe of Judah,
the Root of David, hath overcome, to open the
6 book and the seven seals thereof. And I saw
in the midst of the throne and of the four living
creatures, and in the midst of the elders, a Lamb
standing, as though it had been slain, having
seven horns, and seven eyes, which are the
[1]seven Spirits of God, sent forth into all the
7 earth. And he came, and he [2]taketh *it* out of
the right hand of him that sat on the throne.
8 And when he had taken the book, the four
living creatures and the four and twenty elders
fell down before the Lamb, having each one a
harp, and golden bowls full of incense, which
9 are the prayers of the saints. And they sing
a new song, saying, Worthy art thou to take the
book, and to open the seals thereof: for thou
wast slain, and didst purchase unto God with thy
blood *men* of every tribe, and tongue, and people,
10 and nation, and madest them *to be* unto our God
a kingdom and priests; and they reign upon
11 the earth. And I saw, and I heard a voice of
many angels round about the throne and the
living creatures and the elders; and the number
of them was ten thousand times ten thousand,
12 and thousands of thousands; saying with a
great voice, Worthy is the Lamb that hath been
slain to receive the power, and riches, and
wisdom, and might, and honour, and glory,
13 and blessing. And every created thing which
is in the heaven, and on the earth, and under
the earth, and on the sea, and all things that
are in them, heard I saying, Unto him that
sitteth on the throne, and unto the Lamb, *be*
the blessing, and the honour, and the glory, and
14 the dominion, [3]for ever and ever. And the
four living creatures said, Amen. And the
elders fell down and worshipped.

[1] Some ancient authorities omit *seven*.
[2] Gr. *hath taken*.
[3] Gr. *unto the ages of the ages*.

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And I saw when the Lamb opened one of 1 6
the seven seals, and I heard one of the four
living creatures saying as with a voice of thun-
[1] Some ancient authorities add *and see.* der, Come[1]. And I saw, and behold, a white 2
horse, and he that sat thereon had a bow; and
there was given unto him a crown: and he came
forth conquering, and to conquer.

And when he opened the second seal, I 3
heard the second living creature saying, Come[1].
And another *horse* came forth, a red horse: and 4
to him that sat thereon it was given to take
[2] Some ancient authorities read *the peace of the earth.* [2] peace from the earth, and that they should slay
one another: and there was given unto him a
great sword.

And when he opened the third seal, I heard 5
the third living creature saying, Come[1]. And I
saw, and behold, a black horse; and he that
sat thereon had a balance in his hand. And I 6
heard as it were a voice in the midst of the four
[3] Gr. *chœnix*, a small measure. living creatures saying, A [3]measure of wheat
for a [4]penny, and three measures of barley for
[4] See marginal note on Matt. xviii. 28. a [4]penny; and the oil and the wine hurt thou not.

And when he opened the fourth seal, I heard 7
the voice of the fourth living creature saying,
Come[1]. And I saw, and behold, a pale horse: 8
and he that sat upon him, his name was Death;
and Hades followed with him. And there was
given unto them authority over the fourth part
of the earth, to kill with sword, and with famine,
[5] Or, *pestilence* and with [5]death, and by the wild beasts of the
earth.

And when he opened the fifth seal, I saw 9
underneath the altar the souls of them that had
been slain for the word of God, and for the
testimony which they held: and they cried with 10
a great voice, saying, How long, O Master, the
holy and true, dost thou not judge and avenge
our blood on them that dwell on the earth?

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11 And there was given them to each one a white
robe; and it was said unto them, that they
should rest yet for a little time, until their
fellow-servants also and their brethren, which
should be killed even as they were, should [1] be
fulfilled.

12 And I saw when he opened the sixth seal,
and there was a great earthquake; and the sun
became black as sackcloth of hair, and the whole
13 moon became as blood; and the stars of the
heaven fell unto the earth, as a fig tree casteth
her unripe figs, when she is shaken of a great
14 wind. And the heaven was removed as a scroll
when it is rolled up; and every mountain and
15 island were moved out of their places. And
the kings of the earth, and the princes, and the
[2]chief captains, and the rich, and the strong, and
every bondman and freeman, hid themselves
in the caves and in the rocks of the mountains;
16 and they say to the mountains and to the rocks,
Fall on us, and hide us from the face of him
that sitteth on the throne, and from the wrath
17 of the Lamb: for the great day of their wrath
is come; and who is able to stand?

7 1 After this I saw four angels standing at the
four corners of the earth, holding the four winds
of the earth, that no wind should blow on the
2 earth, or on the sea, or upon any tree. And I
saw another angel ascend from the sunrising,
having the seal of the living God: and he cried
with a great voice to the four angels, to whom
it was given to hurt the earth and the sea,
3 saying, Hurt not the earth, neither the sea, nor
the trees, till we shall have sealed the servants
4 of our God on their foreheads. And I heard
the number of them which were sealed, a
hundred and forty and four thousand, sealed
out of every tribe of the children of Israel.

[1] Some ancient authorities read *have fulfilled* their course.

[2] Or, *military tribunes* Gr. *chiliarchs.*

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Of the tribe of Judah *were* sealed twelve 5
thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
Of the tribe of Asher twelve thousand: 6
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
Of the tribe of Simeon twelve thousand: 7
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
Of the tribe of Zebulun twelve thousand: 8
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed
twelve thousand.

After these things I saw, and behold, a great 9
multitude, which no man could number, out of
every nation, and of *all* tribes and peoples and
tongues, standing before the throne and before
the Lamb, arrayed in white robes, and palms in
their hands; and they cry with a great voice, 10
saying, Salvation unto our God which sitteth
on the throne, and unto the Lamb. And all 11
the angels were standing round about the
throne, and *about* the elders and the four living
creatures; and they fell before the throne on
their faces, and worshipped God, saying, Amen: 12
[1] Blessing, and glory, and wisdom, and thanks-
giving, and honour, and power, and might, *be*
unto our God [2] for ever and ever. Amen. And 13
one of the elders answered, saying unto me,
These which are arrayed in the white robes,
who are they, and whence came they? And I 14
[3] say unto him, My lord, thou knowest. And
he said to me, These are they which come out
of the great tribulation, and they washed their
robes, and made them white in the blood of the
Lamb. Therefore are they before the throne of 15
God; and they serve him day and night in his

[1] Gr. *The blessing, and the glory, &c.*
[2] Gr. *unto the ages of the ages.*
[3] Gr. *have said.*

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temple: and he that sitteth on the throne shall
16 spread his tabernacle over them. They shall
hunger no more, neither thirst any more;
neither shall the sun strike upon them, nor any
17 heat: for the Lamb which is in the midst of the
throne shall be their shepherd, and shall guide
them unto fountains of waters of life: and God
shall wipe away every tear from their eyes.

8 1 And when he opened the seventh seal, there
followed a silence in heaven about the space of
2 half an hour. And I saw the seven angels
which stand before God; and there were given
unto them seven trumpets.

3 And another angel came and stood [1]over the
altar, having a golden censer; and there was
given unto him much incense, that he should
[2]add it unto the prayers of all the saints upon
the golden altar which was before the throne.
4 And the smoke of the incense, [3]with the prayers
of the saints, went up before God out of the
5 angel's hand. And the angel [4]taketh the censer;
and he filled it with the fire of the altar, and
cast it [5]upon the earth: and there followed
thunders, and voices, and lightnings, and an
earthquake.

[1] Or, *at*
[2] Gr. *give.*
[3] Or, *for*
[4] Gr. *hath taken.*
[5] Or, *into*

6 And the seven angels which had the seven
trumpets prepared themselves to sound.
7 And the first sounded, and there followed
hail and fire, mingled with blood, and they were
cast [5]upon the earth: and the third part of the
earth was burnt up, and the third part of the
trees was burnt up, and all green grass was
burnt up.
8 And the second angel sounded, and as it
were a great mountain burning with fire was
cast into the sea: and the third part of the sea
9 became blood; and there died the third part of
the creatures which were in the sea, *even* they

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that had life; and the third part of the ships was destroyed.

And the third angel sounded, and there fell 10
from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name 11
of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third 12
part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

[1] Gr. *one eagle.*

And I saw, and I heard [1]an eagle, flying in 13
mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

And the fifth angel sounded, and I saw a star 1 9
from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; 2
and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth 3
locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it was said unto them that they should not 4
hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not 5
kill them, but that they should be tormented five months: and their torment was as the

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torment of a scorpion, when it striketh a man.
6 And in those days men shall seek death, and
shall in no wise find it; and they shall desire
7 to die, and death fleeth from them. And the
[1]shapes of the locusts were like unto horses
prepared for war; and upon their heads as it
were crowns like unto gold, and their faces were
8 as men's faces. And they had hair as the hair
of women, and their teeth were as *the teeth* of
9 lions. And they had breastplates, as it were
breastplates of iron; and the sound of their
wings was as the sound of chariots, of many
10 horses rushing to war. And they have tails
like unto scorpions, and stings; and in their
tails is their power to hurt men five months.
11 They have over them as king the angel of the
abyss: his name in Hebrew is Abaddon, and in
the Greek *tongue* he hath the name [2]Apollyon.
12 The first Woe is past: behold, there come
yet two Woes hereafter.
13 And the sixth angel sounded, and I heard
[3]a voice from the horns of the golden altar
14 which is before God, one saying to the sixth
angel, which had the trumpet, Loose the four
angels which are bound at the great river
15 Euphrates. And the four angels were loosed,
which had been prepared for the hour and day
and month and year, that they should kill the
16 third part of men. And the number of the
armies of the horsemen was twice ten thousand
times ten thousand: I heard the number of
17 them. And thus I saw the horses in the vision,
and them that sat on them, having breastplates
as of fire and of hyacinth and of brimstone: and
the heads of the horses are as the heads of
lions; and out of their mouths proceedeth fire
18 and smoke and brimstone. By these three
plagues was the third part of men killed, by the

[1] Gr. *likenesses.*

[2] That is, *Destroyer.*

[3] Gr. *one voice.*

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fire and the smoke and the brimstone, which
proceeded out of their mouths. For the power 19
of the horses is in their mouth, and in their
tails: for their tails are like unto serpents, and
have heads; and with them they do hurt. And 20
the rest of mankind, which were not killed with
these plagues, repented not of the works of
their hands, that they should not worship
[1] Gr. *demons.* [1] devils, and the idols of gold, and of silver,
and of brass, and of stone, and of wood; which
can neither see, nor hear, nor walk: and they 21
repented not of their murders, nor of their
sorceries, nor of their fornication, nor of their
thefts.

And I saw another strong angel coming down 1 **10**
out of heaven, arrayed with a cloud; and the
rainbow was upon his head, and his face was as
the sun, and his feet as pillars of fire; and he 2
had in his hand a little book open: and he set
his right foot upon the sea, and his left upon
the earth; and he cried with a great voice, as 3
a lion roareth: and when he cried, the seven
thunders uttered their voices. And when the 4
seven thunders uttered *their voices*, I was about
to write: and I heard a voice from heaven say-
ing, Seal up the things which the seven thunders
uttered, and write them not. And the angel 5
which I saw standing upon the sea and upon the
earth lifted up his right hand to heaven, and 6
[2] Gr. *unto the ages of the ages.* sware by him that liveth [2] for ever and ever, who
created the heaven and the things that are
therein, and the earth and the things that are
[3] Some ancient authorities omit *and the sea and the things that are therein.* therein, [3] and the sea and the things that are
therein, that there shall be [4] time no longer:
but in the days of the voice of the seventh angel, 7
when he is about to sound, then is finished the
[4] Or, *delay* mystery of God, according to the good tidings
which he declared to his servants the prophets.

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8 And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon
9 the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy
10 mouth it shall be sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly
11 was made bitter. And they say unto me, Thou must prophesy again [1] over many peoples and nations and tongues and kings.

[1] Or, *concerning*

11 1 And there was given me a reed like unto a rod: [2] and one said, Rise, and measure the temple of God, and the altar, and them that worship
2 therein. And the court which is without the temple [3] leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two
3 months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.
4 These are the two olive trees and the two [4] candlesticks, standing before the Lord of the
5 earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt
6 them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague,
7 as often as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war

[2] Gr. *saying.*

[3] Gr. *cast without.*

[4] Gr. *lampstands.*

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with them, and overcome them, and kill them.
[1] Gr. *carcase.* And their [1]dead bodies *lie* in the street of the 8
great city, which spiritually is called Sodom and
Egypt, where also their Lord was crucified. And 9
from among the peoples and tribes and tongues
and nations do *men* look upon their [1]dead bodies
three days and a half, and suffer not their dead
bodies to be laid in a tomb. And they that 10
dwell on the earth rejoice over them, and make
merry; and they shall send gifts one to another;
because these two prophets tormented them that
dwell on the earth. And after the three days 11
and a half the breath of life from God entered
into them, and they stood upon their feet; and
great fear fell upon them which beheld them.
And they heard a great voice from heaven say- 12
ing unto them, Come up hither. And they went
up into heaven in the cloud; and their enemies
beheld them. And in that hour there was a great 13
earthquake, and the tenth part of the city fell;
[2] Gr. *names of men, seven thousand.* and there were killed in the earthquake [2]seven
thousand persons: and the rest were affrighted,
and gave glory to the God of heaven.

The second Woe is past: behold, the third 14
Woe cometh quickly.

And the seventh angel sounded; and there 15
followed great voices in heaven, and they said,
The kingdom of the world is become *the kingdom*
of our Lord, and of his Christ: and he shall
[3] Gr. *unto the ages of the ages.* reign [3]for ever and ever. And the four and 16
twenty elders, which sit before God on their
thrones, fell upon their faces, and worshipped
God, saying, We give thee thanks, O Lord 17
God, the Almighty, which art and which wast;
because thou hast taken thy great power, and
didst reign. And the nations were wroth, and 18
thy wrath came, and the time of the dead to be
judged, and *the time* to give their reward to thy

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servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his [1] covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

[1] Or, *testament*

12 1 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of 2 twelve stars; and she was with child: and she crieth out, travailing in birth, and in pain to be 3 delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his 4 heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour 5 her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto 6 God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon; 8 and the dragon warred and his angels; and they prevailed not, neither was their place 9 found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole [2] world; he was cast down to the earth, and his angels were cast down with

[2] Gr. *inhabited earth.*

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him. And I heard a great voice in heaven, 10
saying, [1] Now is come the salvation, and the
power, and the kingdom of our God, and the
authority of his Christ: for the accuser of our
brethren is cast down, which accuseth them
before our God day and night. And they 11
overcame him because of the blood of the
Lamb, and because of the word of their tes-
timony; and they loved not their life even unto
death. Therefore rejoice, O heavens, and ye 12
that [2] dwell in them. Woe for the earth and for
the sea: because the devil is gone down unto
you, having great wrath, knowing that he hath
but a short time.

And when the dragon saw that he was cast 13
down to the earth, he persecuted the woman
which brought forth the man *child*. And there 14
were given to the woman the two wings of the
great eagle, that she might fly into the wilder-
ness unto her place, where she is nourished for
a time, and times, and half a time, from the face
of the serpent. And the serpent cast out of his 15
mouth after the woman water as a river, that he
might cause her to be carried away by the
stream. And the earth helped the woman, and 16
the earth opened her mouth, and swallowed up
the river which the dragon cast out of his mouth.
And the dragon waxed wroth with the woman, 17
and went away to make war with the rest of her
seed, which keep the commandments of God,
and hold the testimony of Jesus: and he stood 1 13
upon the sand of the sea.

And I saw a beast coming up out of the sea,
having ten horns and seven heads, and on his
horns ten diadems, and upon his heads names
of blasphemy. And the beast which I saw was 2
like unto a leopard, and his feet were as *the*
feet of a bear, and his mouth as the mouth of

[1] Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority* is become *his Christ's*

[2] Gr. *tabernacle.*

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a lion: and the dragon gave him his power,
3 and his throne, and great authority. And *I saw* one of his heads as though it had been [1]smitten unto death; and his death-stroke was healed: and the whole earth wondered after the
4 beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?
5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority [2]to continue forty and
6 two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that [3]dwell
7 in the heaven. [4]And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and
8 nation. And all that dwell on the earth shall worship him, *every one* whose name hath not been [5]written in the book of life of the Lamb that hath been slain from the foundation of the
9 world. If any man hath an ear, let him hear.
10 [6]If any man [7]*is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.
11 And I saw another beast coming up out of the earth; and he had two horns like unto a
12 lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first
13 beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon
14 the earth in the sight of men. And he deceiveth

[1] Gr. *slain.*

[2] Or, *to do* his works *during* See Dan. xi. 28.

[3] Gr. *tabernacle.*

[4] Some ancient authorities omit *And it was given . . . overcome them.*

[5] Or, *written from the foundation of the world in the book . . . slain*

[6] The Greek text in this verse is somewhat uncertain.

[7] Or, leadeth *into captivity*

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them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was given *unto him* to give 15
breath to it, *even* to the image of the beast, [1]that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he 16
causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man 17
should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name. Here is wisdom. He 18
that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is [2]Six hundred and sixty and six.

[1] Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.*

[2] Some ancient authorities read *Six hundred and sixteen.*

And I saw, and behold, the Lamb standing 1 **14**
on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, 2
as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping with their harps: and they sing as it were a new song be- 3
fore the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. These are they which were 4
not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from

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among men, *to be* the firstfruits unto God and
5 unto the Lamb. And in their mouth was found
no lie: they are without blemish.
6 And I saw another angel flying in mid heaven,
having an eternal gospel to proclaim unto them
that [1]dwell on the earth, and unto every nation [1] Gr. *sit.*
7 and tribe and tongue and people; and he saith
with a great voice, Fear God, and give him
glory; for the hour of his judgement is come:
and worship him that made the heaven and the
earth and sea and fountains of waters.
8 And another, a second angel, followed, say-
ing, Fallen, fallen is Babylon the great, which
hath made all the nations to drink of the wine
of the wrath of her fornication.
9 And another angel, a third, followed them,
saying with a great voice, If any man wor-
shippeth the beast and his image, and receiv-
eth a mark on his forehead, or upon his hand,
10 he also shall drink of the wine of the wrath of
God, which is [2]prepared unmixed in the cup of [2] Gr. *mingled.*
his anger; and he shall be tormented with fire
and brimstone in the presence of the holy angels,
11 and in the presence of the Lamb: and the smoke
of their torment goeth up [3]for ever and ever; [3] Gr. *unto ages of ages.*
and they have no rest day and night, they
that worship the beast and his image, and
12 whoso receiveth the mark of his name. Here
is the patience of the saints, they that keep
the commandments of God, and the faith of
Jesus.
13 And I heard a voice from heaven saying,
Write, Blessed are the dead which die [4]in the [4] Or, *in the Lord. From henceforth, yea, saith the Spirit*
Lord from henceforth: yea, saith the Spirit,
that they may rest from their labours; for their
works follow with them.
14 And I saw, and behold, a white cloud; and
on the cloud *I saw* one sitting like unto [5]a son [5] Or, *the Son*

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of man, having on his head a golden crown, and
in his hand a sharp sickle. And another angel 15
came out from the temple, crying with a great
voice to him that sat on the cloud, Send forth
thy sickle, and reap: for the hour to reap is
[1] Gr. *dried up.* come; for the harvest of the earth is [1] over-
ripe. And he that sat on the cloud cast his sickle 16
upon the earth; and the earth was reaped.

And another angel came out from the temple 17
which is in heaven, he also having a sharp sickle.
And another angel came out from the altar, he 18
that hath power over fire; and he called with
a great voice to him that had the sharp sickle,
saying, Send forth thy sharp sickle, and gather
the clusters of the vine of the earth; for her
grapes are fully ripe. And the angel cast his 19
[2] Gr. *vine.* sickle into the earth, and gathered the [2] vintage
of the earth, and cast it into the winepress, the
great *winepress*, of the wrath of God. And the 20
winepress was trodden without the city, and there
came out blood from the winepress, even unto
the bridles of the horses, as far as a thousand
and six hundred furlongs.

And I saw another sign in heaven, great and 1 **15**
marvellous, seven angels having seven plagues,
which are the last, for in them is finished the
wrath of God.

And I saw as it were a glassy sea mingled 2
with fire; and them that come victorious from
the beast, and from his image, and from the
[3] Or, *upon* number of his name, standing [3] by the glassy sea,
having harps of God. And they sing the song 3
of Moses the servant of God, and the song of
the Lamb, saying, Great and marvellous are thy
works, O Lord God, the Almighty; righteous
[4] Many ancient authorities read *nations.* and true are thy ways, thou King of the [4] ages.
Who shall not fear, O Lord, and glorify thy name? 4
for thou only art holy; for all the nations shall

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come and worship before thee; for thy righteous
acts have been made manifest.
5 And after these things I saw, and the temple
of the tabernacle of the testimony in heaven was
6 opened: and there came out from the temple
the seven angels that had the seven plagues,
arrayed [1]with *precious* stone, pure *and* bright, [1] Many ancient authorities read *in linen.*
and girt about their breasts with golden girdles.
7 And one of the four living creatures gave unto
the seven angels seven golden bowls full of the
wrath of God, who liveth [2]for ever and ever. [2] Gr. *unto the ages of the ages.*
8 And the temple was filled with smoke from the
glory of God, and from his power; and none
was able to enter into the temple, till the
seven plagues of the seven angels should be
finished.
16 1 And I heard a great voice out of the temple,
saying to the seven angels, Go ye, and pour out
the seven bowls of the wrath of God into the
earth.
2 And the first went, and poured out his bowl
into the earth; and [3]it became a noisome and [3] Or, *there came*
grievous sore upon the men which had the
mark of the beast, and which worshipped his
image.
3 And the second poured out his bowl into the
sea; and [3]it became blood as of a dead man; and
every [4]living soul died, *even* the things that were [4] Gr. *soul of life.*
in the sea.
4 And the third poured out his bowl into the
rivers and the fountains of the waters; [5]and [3]it [5] Some ancient authorities read *and they became.*
5 became blood. And I heard the angel of the
waters saying, Righteous art thou, which art
and which wast, thou Holy One, because [6] Or, *judge. Because they . . . prophets, thou hast given them blood also to drink*
6 thou didst thus [6]judge: for they poured out
the blood of saints and prophets, and blood
hast thou given them to drink: they are
7 worthy. And I heard the altar saying, Yea,

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O Lord God, the Almighty, true and righteous
are thy judgements.

And the fourth poured out his bowl upon the 8
sun; and it was given unto [1]it to scorch men
with fire. And men were scorched with great 9
heat: and they blasphemed the name of the
God which hath the power over these plagues;
and they repented not to give him glory.

And the fifth poured out his bowl upon the 10
throne of the beast; and his kingdom was
darkened; and they gnawed their tongues for
pain, and they blasphemed the God of heaven 11
because of their pains and their sores; and they
repented not of their works.

And the sixth poured out his bowl upon the 12
great river, the *river* Euphrates; and the water
thereof was dried up, that the way might be made
ready for the kings that *come* from the sun-
rising. And I saw *coming* out of the mouth of 13
the dragon, and out of the mouth of the beast,
and out of the mouth of the false prophet, three
unclean spirits, as it were frogs: for they are 14
spirits of [2]devils, working signs; which go forth
[3]unto the kings of the whole [4]world, to gather
them together unto the war of the great day
of God, the Almighty. (Behold, I come as a 15
thief. Blessed is he that watcheth, and keepeth
his garments, lest he walk naked, and they see
his shame.) And they gathered them together 16
into the place which is called in Hebrew Har-
Magedon.

And the seventh poured out his bowl upon 17
the air; and there came forth a great voice out
of the temple, from the throne, saying, It is
done: and there were lightnings, and voices, 18
and thunders; and there was a great earth-
quake, such as was not since [5]there were men
upon the earth, so great an earthquake, so

[1] Or, *him*

[2] Gr. *demons.*
[3] Or, *upon*
[4] Gr. *inhabited earth.*

[5] Some ancient authorities read *there was a man.*

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19 mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the
20 wine of the fierceness of his wrath. And every island fled away, and the mountains were not
21 found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

17 1 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that sitteth upon many
2 waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of
3 her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, [1]full of names of blasphemy, having seven heads and
4 ten horns. And the woman was arrayed in purple and scarlet, and [2]decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, [3]even the
5 unclean things of her fornication, and upon her forehead a name written, [4]MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND
6 OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the [5]martyrs of Jesus. And when I saw her, I wondered with
7 a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads
8 and the ten horns. The beast that thou sawest

[1] Or, *names full of blasphemy*
[2] Gr. *gilded.*
[3] Or, *and of the unclean things*
[4] Or, *a mystery, BABYLON THE GREAT*
[5] Or, *witnesses*

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was, and is not; and is about to come up out
[1] Some ancient authorities read *and he goeth.* of the abyss, [1] and to go into perdition. And
they that dwell on the earth shall wonder, *they*
whose name hath not been written [2] in the book
[2] Gr. *on.* of life from the foundation of the world, when
they behold the beast, how that he was, and is
[3] Gr. *shall be present.* not, and [3] shall come. Here is the [4] mind which 9
[4] Or, *meaning* hath wisdom. The seven heads are seven
mountains, on which the woman sitteth: and 10
[5] Or, *there are* [5] they are seven kings; the five are fallen, the
one is, the other is not yet come; and when he
cometh, he must continue a little while. And 11
the beast that was, and is not, is himself also
an eighth, and is of the seven; and he goeth
into perdition. And the ten horns that thou 12
sawest are ten kings, which have received no
kingdom as yet; but they receive authority as
kings, with the beast, for one hour. These have 13
one mind, and they give their power and autho-
rity unto the beast. These shall war against 14
the Lamb, and the Lamb shall overcome them,
for he is Lord of lords, and King of kings; and
they *also shall overcome* that are with him, called
and chosen and faithful. And he saith unto 15
me, The waters which thou sawest, where the
harlot sitteth, are peoples, and multitudes, and
nations, and tongues. And the ten horns which 16
thou sawest, and the beast, these shall hate the
harlot, and shall make her desolate and naked,
and shall eat her flesh, and shall burn her utterly
with fire. For God did put in their hearts to 17
do his mind, and to come to one mind, and to
give their kingdom unto the beast, until the
words of God should be accomplished. And 18
the woman whom thou sawest is the great city,
[6] Gr. *hath a kingdom.* which [6] reigneth over the kings of the earth.

After these things I saw another angel com- 1 **18**
ing down out of heaven, having great authority;

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and the earth was lightened with his glory.
2 And he cried with a mighty voice, saying,
Fallen, fallen is Babylon the great, and is
become a habitation of [1] devils, and a [2] hold
of every unclean spirit, and a [2] hold of every un-
3 clean and hateful bird. For [3] by [4] the wine of
the wrath of her fornication all the nations are
fallen; and the kings of the earth committed
fornication with her, and the merchants of the
earth waxed rich by the power of her [5] wanton-
ness.
4 And I heard another voice from heaven, say-
ing, Come forth, my people, out of her, that ye
have no fellowship with her sins, and that ye
5 receive not of her plagues: for her sins [6] have
reached even unto heaven, and God hath re-
6 membered her iniquities. Render unto her even
as she rendered, and double *unto her* the double
according to her works: in the cup which she
7 mingled, mingle unto her double. How much
soever she glorified herself, and waxed [7] wanton,
so much give her of torment and mourning: for
she saith in her heart, I sit a queen, and am no
widow, and shall in no wise see mourning.
8 Therefore in one day shall her plagues come,
death, and mourning, and famine; and she shall
be utterly burned with fire; for strong is [8] the
9 Lord God which judged her. And the kings
of the earth, who committed fornication and
lived [9] wantonly with her, shall weep and wail
over her, when they look upon the smoke of
10 her burning, standing afar off for the fear of her
torment, saying, Woe, woe, the great city,
Babylon, the strong city! for in one hour is thy
11 judgement come. And the merchants of the
earth weep and mourn over her, for no man
12 buyeth their [10] merchandise any more; [10] mer-
chandise of gold, and silver, and precious stone,

[1] Gr. *demons.*
[2] Or, *prison*
[3] Some authorities read *of the wine... have drunk.*
[4] Some ancient authorities omit *the wine of.*
[5] Or, *luxury*
[6] Or, *clave together*
[7] Or, *luxurious*
[8] Some ancient authorities omit *the Lord.*
[9] Or, *luxuriously*
[10] Gr. *cargo*

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and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and mar-
[1] Gr. *amomum.* ble; and cinnamon, and [1] spice, and incense, and 13
ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and
[2] Gr. *bodies.* [2] slaves; and [3] souls of men. And the fruits which 14
[3] Or, *lives* thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all. The merchants of these things, 15
who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, the great city, she that 16
was arrayed in fine linen and purple and scarlet,
[4] Gr. *gilded.* and [4] decked with gold and precious stone and pearl! for in one hour so great riches is made 17
desolate. And every shipmaster, and every one that saileth any whither, and mariners, and
[5] Gr. *work the sea.* as many as [5] gain their living by sea, stood afar off, and cried out as they looked upon the smoke 18
of her burning, saying, What *city* is like the great city? And they cast dust on their heads, 19
and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye saints, 20
and ye apostles, and ye prophets; for God hath judged your judgement on her.
[6] Gr. *one.* And [6] a strong angel took up a stone as it 21
were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and 22
minstrels and flute-players and trumpeters shall

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be heard no more at all in thee; and no craftsman,
[1] of whatsoever craft, shall be found any more
at all in thee; and the voice of a millstone shall
23 be heard no more at all in thee; and the light
of a lamp shall shine no more at all in thee;
and the voice of the bridegroom and of the
bride shall be heard no more at all in thee: for
thy merchants were the princes of the earth; for
with thy sorcery were all the nations deceived.
24 And in her was found the blood of prophets
and of saints, and of all that have been slain
upon the earth.

19 1 After these things I heard as it were a great
voice of a great multitude in heaven, saying,
Hallelujah; Salvation, and glory, and power,
2 belong to our God: for true and righteous are
his judgements; for he hath judged the great
harlot, which did corrupt the earth with her
fornication, and he hath avenged the blood of
3 his servants at her hand. And a second time
they [2]say, Hallelujah. And her smoke goeth
4 up [3]for ever and ever. And the four and
twenty elders and the four living creatures fell
down and worshipped God that sitteth on the
5 throne, saying, Amen; Hallelujah. And a
voice came forth from the throne, saying, Give
praise to our God, all ye his servants, ye that
6 fear him, the small and the great. And I heard
as it were the voice of a great multitude, and
as the voice of many waters, and as the voice
of mighty thunders, saying, Hallelujah: for the
7 Lord our God, the Almighty, reigneth. Let us
rejoice and be exceeding glad, and let us give
the glory unto him: for the marriage of the
Lamb is come, and his wife hath made herself
8 ready. And it was given unto her that she
should array herself in fine linen, bright *and*
pure: for the fine linen is the righteous acts of

[1] Some ancient authorities omit *of whatsoever craft.*

[2] Gr. *have said.*

[3] Gr. *unto the ages of the ages.*

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the saints. And he saith unto me, Write, 9
Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And I fell 10
down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

And I saw the heaven opened; and behold, 11
a white horse, and he that sat thereon, [1]called Faithful and True; and in righteousness he doth judge and make war. And his eyes *are* a 12
flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one knoweth but he himself. And he *is* arrayed 13
in a garment [2]sprinkled with blood: and his name is called The Word of God. And the 14
armies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure. And out of his mouth proceedeth a 15
sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the [3]winepress of the fierceness of the wrath of Almighty God. And 16
he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw [4]an angel standing in the sun; and 17
he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God; that ye 18
may eat the flesh of kings, and the flesh of [5]captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

And I saw the beast, and the kings of the 19

[1] Some ancient authorities omit *called.*

[2] Some ancient authorities read *dipped in.*

[3] Gr. *winepress of the wine of the fierceness.*

[4] Gr. *one.*

[5] Or, *military tribunes* Gr. *chiliarchs.*

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earth, and their armies, gathered together to make war against him that sat upon the horse,
20 and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth
21 with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

20 1 And I saw an angel coming down out of heaven, having the key of the abyss and a great
2 chain [1]in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and
3 Satan, and bound him for a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived,
5 and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first
6 resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no [2]power; but they shall be priests of God and of Christ, and shall reign with him [3]a thousand years.

7 And when the thousand years are finished,

[1] Gr. *upon.*

[2] Or, *authority*

[3] Some ancient authorities read *the.*

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Satan shall be loosed out of his prison, and 8
shall come forth to deceive the nations which
are in the four corners of the earth, Gog and
Magog, to gather them together to the war: the
number of whom is as the sand of the sea. And 9
they went up over the breadth of the earth, and
compassed the camp of the saints about, and the
beloved city: and fire came down [1]out of heaven,
and devoured them. And the devil that de- 10
ceived them was cast into the lake of fire and
brimstone, where are also the beast and the
false prophet; and they shall be tormented day
and night [2]for ever and ever.

[1] Some ancient authorities insert *from God.*

[2] Gr. *unto the ages of the ages.*

And I saw a great white throne, and him that 11
sat upon it, from whose face the earth and the
heaven fled away; and there was found no
place for them. And I saw the dead, the great 12
and the small, standing before the throne; and
books were opened: and another book was
opened, which is *the book* of life: and the dead
were judged out of the things which were
written in the books, according to their works.
And the sea gave up the dead which were in it; 13
and death and Hades gave up the dead which
were in them: and they were judged every man
according to their works. And death and Hades 14
were cast into the lake of fire. This is the
second death, *even* the lake of fire. And if any 15
was not found written in the book of life, he was
cast into the lake of fire.

And I saw a new heaven and a new earth: 1 **21**
for the first heaven and the first earth are passed
away; and the sea is no more. And I saw [3]the 2
holy city, new Jerusalem, coming down out of
heaven from God, made ready as a bride adorned
for her husband. And I heard a great voice 3
out of the throne saying, Behold, the tabernacle
of God is with men, and he shall [4]dwell with

[3] Or, *the holy city Jerusalem coming down new out of heaven*

[4] Gr. *tabernacle.*

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them, and they shall be his peoples, and God himself shall be with them, [1] *and be* their God:
4 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any
5 more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, [2]Write: for
6 these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the
7 fountain of the water of life freely. He that overcometh shall inherit these things; and I will
8 be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride,
10 the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming
11 down out of heaven from God, having the glory of God: her [3]light was like unto a stone most precious, as it were a jasper stone, clear as
12 crystal: having a wall great and high; having twelve [4]gates, and at the [4]gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel:
13 on the east were three [4]gates; and on the north three [4]gates; and on the south three [4]gates; and
14 on the west three [4]gates. And the wall of the city had twelve foundations, and on them twelve

[1] Some ancient authorities omit, and be *their God.*

[2] Or, *Write, These words are faithful and true.*

[3] Gr. *luminary.*

[4] Gr. *portals.*

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names of the twelve apostles of the Lamb.
And he that spake with me had for a measure 15
[1] Gr. *portals.* a golden reed to measure the city, and the [1]gates
thereof, and the wall thereof. And the city 16
lieth foursquare, and the length thereof is as
great as the breadth: and he measured the city
with the reed, twelve thousand furlongs: the
length and the breadth and the height thereof
are equal. And he measured the wall thereof, 17
a hundred and forty and four cubits, *according*
to the measure of a man, that is, of an angel.
And the building of the wall thereof was jasper: 18
and the city was pure gold, like unto pure glass.
The foundations of the wall of the city were 19
adorned with all manner of precious stones.
The first foundation was jasper; the second,
[2] Or, *lapis lazuli* [2]sapphire; the third, chalcedony; the fourth,
emerald; the fifth, sardonyx; the sixth, sardius; 20
the seventh, chrysolite; the eighth, beryl; the
ninth, topaz; the tenth, chrysoprase; the
[3] Or, *sapphire* eleventh, [3]jacinth; the twelfth, amethyst. And 21
the twelve [1]gates were twelve pearls; each one
of the several [1]gates was of one pearl: and the
[4] Or, *transparent as glass* street of the city was pure gold, [4]as it were trans-
parent glass. And I saw no temple therein: 22
for the Lord God the Almighty, and the Lamb,
are the temple thereof. And the city hath no 23
need of the sun, neither of the moon, to shine
upon it: for the glory of God did lighten it,
[5] Or, *and the Lamb, the lamp thereof* [5]and the lamp thereof *is* the Lamb. And the 24
nations shall walk [6]amidst the light thereof: and
[6] Or, *by.* the kings of the earth do bring their glory into
it. And the [1]gates thereof shall in no wise be 25
shut by day (for there shall be no night there):
and they shall bring the glory and the honour of 26
the nations into it: and there shall in no wise 27
[7] Gr. *common.* enter into it any thing [7]unclean, or he that
[8] Or, *doeth* [8]maketh an abomination and a lie: but only they

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which are written in the Lamb's book of life.
22 1 And he shewed me a river of water of life,
bright as crystal, proceeding out of the throne of
2 God and of [1] the Lamb, in the midst of the street
thereof. And on this side of the river and on
that was [2]the tree of life, bearing twelve [3]*manner of* fruits, yielding its fruit every month:
and the leaves of the tree were for the healing
3 of the nations. And there shall be [4] no curse
any more: and the throne of God and of the
Lamb shall be therein: and his servants shall
4 do him service; and they shall see his face; and
5 his name *shall be* on their foreheads. And
there shall be night no more; and they need
no light of lamp, neither light of sun; for
the Lord God shall give them light: and they
shall reign [5] for ever and ever.

6 And he said unto me, These words are faithful
and true: and the Lord, the God of the spirits
of the prophets, sent his angel to shew unto
his servants the things which must shortly come
7 to pass. And behold, I come quickly. Blessed
is he that keepeth the words of the prophecy of
this book.

8 And I John am he that heard and saw these
things. And when I heard and saw, I fell down
to worship before the feet of the angel which
9 shewed me these things. And he saith unto
me, See thou do it not: I am a fellow-servant
with thee and with thy brethren the prophets,
and with them which keep the words of this
book: worship God.

10 And he saith unto me, Seal not up the words
of the prophecy of this book; for the time is
11 at hand. He that is unrighteous, let him do
unrighteousness [6]still: and he that is filthy, let
him be made filthy [6]still: and he that is righteous, let him do righteousness [6]still: and he that

[1] Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*
[2] Or, *a tree*
[3] Or, *crops of fruit*
[4] Or, *no more any thing accursed*
[5] Gr. *unto the ages of the ages.*
[6] Or, *yet more*

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[1] Or, *yet more* is holy, let him be made holy [1]still. Behold, I 12
[2] Or, *wages* come quickly; and my [2]reward is with me, to
render to each man according as his work is.
I am the Alpha and the Omega, the first and 13
the last, the beginning and the end. Blessed 14
are they that wash their robes, that they may
[3] Or, *the authority over* have [3]the right *to come* to the tree of life, and
[4] Gr. *portals.* may enter in by the [4]gates into the city.
Without are the dogs, and the sorcerers, and 15
the fornicators, and the murderers, and the idol-
[5] Or, *doeth* aters, and every one that loveth and [5]maketh
a lie.

I Jesus have sent mine angel to testify 16
[6] Gr. *over.* unto you these things [6]for the churches. I
am the root and the offspring of David, the
bright, the morning star.

[7] Or, *Both* [7]And the Spirit and the bride say, Come. 17
And he that heareth, let him say, Come. And
he that is athirst, let him come: he that will,
let him take the water of life freely.

I testify unto every man that heareth the 18
words of the prophecy of this book, If any man
[8] Gr. *upon.* shall add [8]unto them, God shall add [8]unto him
the plagues which are written in this book: and 19
[9] Or, even from *the things which are written* if any man shall take away from the words of
the book of this prophecy, God shall take away
his part from the tree of life, and out of the
holy city, [9]which are written in this book.

[10] Some ancient authorities add *Christ.* He which testifieth these things saith, Yea: 20
I come quickly. Amen: come, Lord Jesus.

[11] Two ancient authorities read *with all.* The grace of the Lord Jesus [10]be [11]with the 21
saints. Amen.

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List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page xii.

CLASSES OF PASSAGES.

I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων, δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").

IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15–17.

XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let *ἀσσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.

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XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*", viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

III. 7 Against "to his baptism" add marg. Or, *for baptism*

10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.

VI. 11 Let the marg. read Gr. *our bread for the coming day*, or *our needful bread*. So in Luke xi. 3.

27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.

VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"

IX. 6, 8 For "power" read "authority" (see marg. [6]) So in Mark ii. 10; Luke v. 24.

X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.

XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]

31 "unto men" strike out the marg.

XIX. 14 For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.

XX. 1 For "that is" read "that was"

XXII. 23 For marg. [2] read "Many ancient authorities read *saying*."

XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."

23 For "judgement" read "justice" So in Luke xi. 42.

XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.

XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.

VII. 4 For "wash" read "bathe" [comp. Luke xi. 38.]

X. 13 For "brought" read "were bringing" So in Luke xviii. 15.

32 "and they that followed" etc. omit the marg.

45 For "For verily" etc. read "For the Son of man also" etc.

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XI. 24 For "have received" read "receive" with marg. Gr. *received.*
XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg. [5] So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.
70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.
II. 34 For "and rising up" read "and the rising"
37 For "even for" read "even unto"
III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg. [5]
20 For "added yet this above all" read "added this also to them all"
IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.
VI. 16 For "was the traitor" read "became a traitor"
VIII. 3 For "Chuza" read "Chuzas"
29 For "commanded" read "was commanding"
33 For "were choked" read "were drowned"
IX. 12 For "victuals" read "provisions"
18 For "alone" read "apart"
46 For "should be greatest" read "was the greatest"
XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]
XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)
XIII. 32 "I am perfected" add marg. Or, *I end my course*
XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)
XVII. 6 Read "If ye had faith" etc. and "it would obey you."
11 For "through the midst of" read "along the borders of" and substitute the present text for marg. [4]
XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*
7 For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*
XIX. 29 For "*the mount* of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.
42 "day" add marg. Some ancient authorities read *thy day.*
"peace" add marg. Some ancient authorities read *thy peace.*
XX. 20 "rule" add marg. Or, *ruling power*
XXII. 24 For "is accounted" read "was accounted"
70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.

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XXIII. 2 "Christ a king" omit the marg.
15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*
23 For "instant" read "urgent"
46 Let margin and text exchange places.
XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"
38 For "reasonings" read "questionings"

JOHN.

I. 3, 10, 17 Substitute the marginal rendering for the text.
II. 17 For "The zeal of thine house" read "Zeal for thy house"
III. 20 For "ill" read "evil" So in v. 29.
29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," XIV.]
V. 27 Substitute the marginal rendering for the text.
VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet.*
21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.
23 "a man every whit whole" add marg. Gr. *a whole man sound.*
38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)
VIII. 24, 28 "I am *he*" omit marg. [1] (and the corresponding portion of marg. [4]) So in xiii. 19.
25 Substitute for the present marg. [2] Or, *Altogether that which I also speak unto you*
26 "unto the world" omit marg. [3] "Gr. *into.*"
44 For "stood" read "standeth" and omit marg. [6]
52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]
58 For "was" read "was born" and omit marg. [5]
X. 8 "before me" add marg. Some ancient authorities omit *before me.*
XII. 43 For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God"
XIV. 1 Let marg. [5] and the text exchange places.
14 For "shall ask me any thing" read "shall ask any thing" and let marg. [1] read Many ancient authorities add *me.*
XVI. 25, 29 For "proverbs" read "dark sayings"
XVII. 24 For "I will" read "I desire"
XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [comp. Luke xxii. 70.]
XXI. 7 "was naked" add marg. Or, *had on his under garment only*

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ACTS OF THE APOSTLES.

II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.

III. 21 For "since the world began" read "from of old"

VIII. 16 For "he was fallen" read "it was fallen"

XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners.*"

XIV. 9 "made whole" omit marg. [1]

XV. 18 For "from the beginning of the world" read "from of old"

23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.

XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.

XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)

XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God.*)

XXI. 10 For "many days" read "some days"

XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.

35 For "hear thy cause" read "hear thee fully"

XXIV. 17 For "many years" read "some years"

XXV. 3 For "laying wait" read "laying a plot"

XXVI. 28 "With but" etc. add marg. Or, *In a little* time

29 "whether with little" etc. add marg. Or, *both in little and in great,* i. e. in all respects

XXVII. 37 Omit marg. [2]

ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.

18 For "hold down" read "hinder"

II. 12 "have sinned" add marg. Gr. *sinned.*

13 For "a law" read "the law"

14 For "which have no" read "that have not the"
For "having no" read "not having the"

14, 15 Enclose in a parenthesis.

15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing* them *one with another*

18 In marg. [7] for "*provest*" read "*dost distinguish*"

22 Omit the marg.

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III. 9 For "in worse case" read "better" and omit the marg.
21 Begin a paragraph.
23 "have sinned" add marg. Gr. *sinned.*
25 "set forth" omit marg. [1] ("*purposed*")
For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg. [2]
31 Make a paragraph of verse 31.
IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.
V. 1 For "let us have" read "we have" and in marg. [2] read Many ancient authorities read *let us have.* So in verses 2, 3 for "let us" read "we" (twice).
7 Omit marg. [8] ("*that which is good*")
VI. 7 "justified" add marg. Or, *released*
VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"
VIII. 3 Let marg. [9] ("*and for sin*") and the text exchange places.
5, 6, 9, 13 For "spirit" read "Spirit"
13 For "mortify" read "put to death" and omit marg. [2]
24 For "by" read "in" (with marg. Or, *by*)
26 For "himself" read "itself"
34 For "shall condemn" read "condemneth"
IX. 5 For marg. [3] read Or, *flesh: he who is over all, God,* be *blessed for ever*
22 "willing" add marg. Or, *although willing*
XI. 11 Begin the paragraph here instead of at ver. 13.
XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*
6 Omit marg. [1] ("*the faith*")
19 Let marg. [7] ("*the wrath* of God") and the text exchange places.

1 CORINTHIANS.

I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.
19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"
26 Omit marg. [2] (Or, "have part therein")
II. 6 For "the perfect" read "them that are fullgrown"
8 For "knoweth" read "hath known"
12 For "is of God" read "is from God"
For "are freely given to us by God" read "were freely given to us of God"
13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual *words*" and omit marg. [3]
14 "natural" add marg. Or, *unspiritual* Gr. *psychical.*

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IV. 8 For "have reigned" read "have come to reign"
9 For "and to angels" read "both to angels" and substitute the present text for the marg.
21 For "meekness" read "gentleness"
V. 10, 11 Let marg. [3] and [4] and the text exchange places.
VII. 6 For "permission" read "concession"
21 Let marg. [2] ("*nay, even if*") and the text exchange places.
25 For "faithful" read "trustworthy"
26 For "the present distress" read "the distress that is upon us"
31 For "abusing it" read "using it to the full" and omit the margin.
VIII. 3 For "of him" read "by him"
8 "commend" add marg. Gr. *present.*
IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.
27 "have preached" add marg. Or, *have been a herald*
XI. 10 Omit marg. [1] ("*have authority over*")
19 For "heresies" read "factions" (with marg. Gr. *heresies.*)
27 For "unworthily" read "in an unworthy manner"
XII. 31 Read "And moreover a most excellent way" etc.
XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg. [4] and [5].
13 Omit marg. [6] ("*but greater than these*")
XIV. 3 For "comfort" read "exhortation"
33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]
XV. 2 Adopt marg. [4] for the text (substituting "*the word which*" for "*what*").
8 For "as unto . . . time" read "as to the *child* untimely born"
19 Let marg. [4] and the text exchange places.
33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"
34 For "Awake up" read "Awake to soberness" and omit marg. [6]
44, 46 "natural" add marg. Gr. *psychical.*
51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

I. 9 For "answer" read "sentence" (with marg. Gr. *answer.*)
15 For "before" read "first"
24 Read in the text "for in faith ye stand fast"
II. 14 Begin a new paragraph with this verse.
15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.

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III. 9 For "is glory" read "hath glory" and let marg. [6] run Many etc. *For if the ministration of condemnation is glory.*

18 Let marg. [9] and the text exchange places.

Omit marg. [10] ("*the Spirit* which is *the Lord*")

IV. 3 For "are perishing" read "perish" and put the present text into the marg.

VII. 8,9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.

XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read *—wherefore.*

GALATIANS.

I. 7 "which is not another *gospel*: only" etc. add the marg. Or, *which is nothing else save that* etc.

10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"

II. 1 Strike out marg. [5] ("*in the course of*")

16 For "save" read "but" and omit marg. [2]

20 For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. [4]

III. 22 For "hath shut up" read "shut up"

23 Omit marg. [1] ("*the faith*")

24 For "hath been" read "is become"

IV. 12 For "be" read "become"

For "I *am* as" read "I also *am become* as"

16 For "because I tell you" read "by telling you"

19 Substitute a dash for the comma after "you"

V. 1 Substitute marg. [3] ("*For freedom*") for the text.

12 For "cut themselves off" read "go beyond circumcision"

20 Substitute marg. [2] ("*parties*") for the text.

VI. 1 "in any trespass" add marg. Or, *by*

10 "as" add marg. Or, *since*

11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

I. 16 For "and which *ye shew*" read "and the love which *ye shew*" and in marg. [3] for "insert" read "omit"

II. 2 For "power" read "powers" (with marg. Gr. *power.*)

III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)

VI. 9 For "both" read "he who is both"

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PHILIPPIANS.

I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it.
17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
22 Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.*
Omit marg. [5] ("*I do not make known*")
II. 1 For "comfort" read "exhortation"
6 For "being" read "existing" and omit marg. [3]
Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. [4]
14 For "disputings" read "questionings"
15 For "may be" read "may become"
III. 8 Substitute marg. [5] ("*refuse*") for the text.
9 For "of God" read "from God"
12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg. [8] for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"
13 For "apprehended" read "laid hold"
IV. 4 Omit marg. [3] ("*Farewell*")
19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

I. 26 For "from all" read "for"
II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg. [2]
III. 5 For "Mortify" read "Put to death" and omit marg. [3]
16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

II. 6 Let marg. [1] run *claimed authority*, and then let the marg. and the text exchange places.
IV. 12 For "honestly" read "becomingly"
V. 22 Omit marg. [4] ("*appearance*")

2 THESSALONIANS.

II. 2 For "is *now* present" read "is just at hand"
10 For "are perishing" read "perish" with the text in the marg.
III. 2 Omit marg. [3] ("*the faith*")

1 TIMOTHY.

I. 16 For "hereafter" read "thereafter"
18 Substitute marg. [6] ("*led the way to thee*") for the text.

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II. 4 Read "who would have all men to be saved"
15 Let marg. [3] and the text exchange places.
V. 12 For "faith" read "pledge" (with marg. Gr. *faith.*)
VI. 9 For "desire" read "are minded"

2 TIMOTHY.

I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption.*
II. 26 Read "having been taken captive by him unto his will"; and let marg. [5] run Or, *by him, unto the will of God* Gr. *by him* etc.

TITUS.

I. 2 "before times eternal" add marg. Or, *long ages ago*
II. 13 Let the text and marg. [8] exchange places.
III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

I. 7 Omit marg. [7] ("*spirits*")
9 To the first "God" add marg. Or, *O God*
II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)
17 For "might be" read "might become"
III. 9 Let marg. [8] ("*Where*") and the text exchange places.
11 "As" add marg. Or, *So* So in iv. 3.
IV. 2 Let the text and marg. [5] exchange places, reading in marg. "Many ancient authorities" etc.
7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.
VI. 1 For "let us cease" etc. read "leaving [1] the doctrine of the first principles of Christ, let us" with marg. [1] Gr. *the word of the beginning of Christ.*
9 In marg. [8] for "*are near to*" read "*belong to*"
VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.*
IX. 4 Let marg. [1] and the text exchange places.
9 For "parable" read "figure" So in xi. 19.
Omit "*now.*"
14 "the eternal Spirit" add marg. Or, his *eternal spirit*
17 Let marg. [4] and the text exchange places.
X. 1 For "they can" read "can" (and for marg. [3] read Many ancient authorities read *they can.*)
22, 23 Let the text and marg. [5] exchange places.
25 For "the assembling of ourselves together" read "our own assembling together"

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X. 34 For "[3] ye yourselves have" read "[2] ye have for yourselves" (and omit marg. [3], letting marg. [2] read Many ancient authorities read *that ye have your own selves for a* etc.)

XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.

5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.

XII. 3 For "themselves" read "himself" (and let marg. [4] run Many ancient authorities read *themselves.*)

17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for . . . of repentance* etc.

XIII. 18 For "honestly" read "honourably"

20 For "the eternal" read "an eternal"

24 "They of" add marg. Or, *The* brethren *from*

JAMES.

I. 3 For "proof" read "proving"

17 For "boon" read "gift"

III. 1 For "many" read "many *of you*"

IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God.*

1 PETER.

II. 2 In marg. [4] for "*reasonable*" read "*belonging to the reason.*"

V. 2 For "according unto God" read "according to *the will of* God" (and so in marg. [3]). Comp. Rom. viii. 27.

2 PETER.

I. 1 Let marg. [4] and the text exchange places.

7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren.*

17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. [4]

18 For "come" read "borne" and omit marg. [5]

II. 13 For "love-feasts" read "deceivings" and in marg. [1] read Some ancient authorities read *love-feasts.*

1 JOHN.

III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)

V. 18 Substitute marg. [3] for the text, and add marg. [3] Some ancient manuscripts read *him.*

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2 JOHN.

1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg. [2]

8 For "with the truth" read "for the truth"

JUDE.

1 For "Judas" read "Jude" and add marg. Gr. *Judas.*

4 For "set forth" read "written of beforehand" putting the present text into the marg.

22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

REVELATION.

I. 8 Omit marg. [3] ("*the Lord, the God*")

13 Omit marg. [4] ("*the Son of man*")

III. 2 For "fulfilled" read "perfected"

IV. 6 "of the throne" add marg. Or, *before* [comp. v. 6; vii. 17.]

V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*

VI. 6 "A measure" etc. add marg. [instead of marg. [3] and [4]] Or, *A chœnix* (i.e. about a quart) *of wheat for a shilling*—implying great scarcity.

11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.

VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)

X. 6 Substitute marg. [4] ("*delay*") for the text.

XII. 4 For "stood ... was ... was ... might" read "standeth ... is ... is ... may"

XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.

8 Let marg. [5] and the text exchange places. [comp. xvii. 8.]

XIV. 6 For "an eternal gospel" read "eternal good tidings"

15 For "over-ripe" read "ripe" with marg. Gr. *become dry.*

XV. 2 For "that come" read "that come off"

XVI. 9 For "the God" read "God"

16 "Har-Magedon" add marg. Or, *Ar-Magedon*

XIX. 15 For "of Almighty God" read "of God, the Almighty"

XXII. 3 For "do him service" read "serve him"

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